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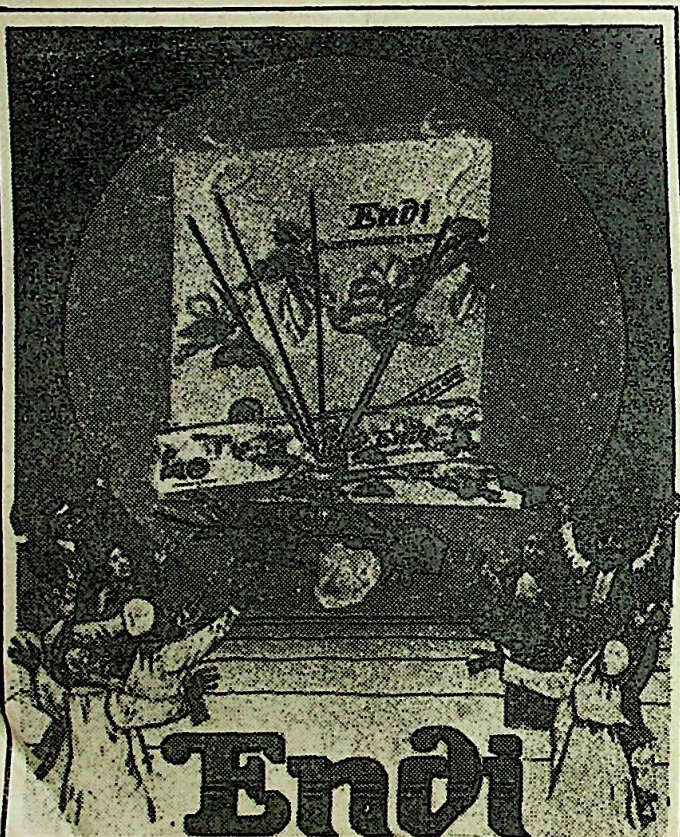
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आ नो भद्राः क्रतून् यन्तु दिव्यतः ।

Let noble thoughts come to us from every side

— Rigveda. 1-89

PRAYER

यशस्सूते मातर्भद्रुस्त्वकितां पक्ष्मलयते
श्रियं दत्ते चित्ते कमपि परिपाकं प्रथयते ।
सतां पाशप्रस्थि शिथिलयति किं किं न कुरुते
प्रपन्ने कामाक्ष्याः प्रणतिपरिपाटी चरणयोः ॥

Mother, it produces fame;
accelerates sweet poesy;
grants prosperity; manifests an
uncommon maturity of the
mind; slackens the knots of
bondage on the good; what
does not the constant obeisance
at your feet, O Kamakshi,
do to those who resort to you ?

— Muka: The Panchasati

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Voice of Wisdom



Yaksha:

Which man should be regarded as learned?
Who is a fool? What is desire? What is envy?
What is said to be Ahamkara or egoity?
What is said to be the supreme divine nature?
What is back-biting or slandering?

Dharmaputra:

One who knows Dharma is known as learned
The atheist is called a fool
Desire is the source of samsara or cycle of birth and death.
Affliction of the heart is said to be envy
The highest ignorance is egoity
Divine nature is the result of daana or charity.
Talking evil of others is Palsunya.

— Yaksha Prasna — Mahabharata
(From 'Yaksha Prasna' by K. Balasubramania Iyer.
A Bhavan Publication)

Divine Integrators—21

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ।।

*Whenever there is a decline of
righteousness and rise of unrighteousness,
O Bharata (Arjuna), I body Myself forth.*



SANT NAMADEV

(C. 1270-1350 A.D.)

Nama dev was born on a sacred Ekadasi day in 1270 A.D. in Maharashtra as the son of a devout couple, Damasheti and Gonnaibai.

When he was five, his mother one day sent him to a nearby Vithala temple with a cup of milk, telling him to offer it to Vithala as his father was unable to go to the temple on the day.

The innocent child believed that Lord Vithala himself would come and drink the milk that was offered to him. When Vithala did not turn up in spite of his entreaties, the child shed bitter tears and resolved

to smash his head on a temple pillar. Suddenly he had a vision of the smiling Vithala who drank the milk and spoke a special word about its special taste.

The boy happily returned home with the empty cup not realising that his mother could accuse him of telling a fib about Vithala drinking the milk.

Damasheti, the father, intervened and told his wife that they would verify the child's story on the next day by sending him with another cup of milk.

Vithala, it is said, manifested

once again and emptied the cup at the sight of which Damasheti fell at his feet.

From then on, Namadev delighted himself in spending as much time as possible in the temple. All his mother's efforts to interest him in the father's profession of tailoring were of no avail.

In a bid to lure him back to the world, his marriage with a lovely girl, Rajaibai, was arranged. But the result was that she too came under the spell of Vithala.

Namadev began composing **Abhangs** in praise of Vithala and made Pandharpur his abode where he came into contact with Saints like Nirvrtti Natha, Jnaneshwar, Sopanadev and Muktabai.

Vithala directed Namadev to find his guru in Visoba Khechara, who was himself a disciple of Jnaneswar.

During his first meeting with Visoba Khechara at a place called Amvadhyas, Namadev was shocked by his unorthodox ways and the apparent irreverence he was showing to a Sivalinga by resting his feet on it.

Sensing the shock of his disciple the Guru told him: "Namya, I am very old and have little control over my limbs. Why don't you lift my feet and place them in a comfortable

position elsewhere?"

When Namadeva reverentially lifted the feet and placed them in another place, he found to his surprise that there too was a Sivalinga. And the Guru smiled.

Instantly Namadev realised that the Guru was teaching him a great lesson about the omnipresence of God.

When Jnaneswara, at the young age of 21, gave up his body in Mahasamadhi at Alandi, Namadev became inconsolable with grief which was assuaged only when Pandurangavouchsafed for him a vision of Jhaneshwara, surrounded by celestial beings.

The thousands of **Abhangs** composed by Namadev in Marathi have inspired generations of people to take to the path of devotion.

"Guru Granth Sahib", the sacred scripture of the Sikhs, contains 80 of the devotional hymns composed by Namadev. There is also a small temple dedicated to him in Hoshiarpur in Punjab.

Namadev attained Mahasamadhi when he was about 50 years of age and it was his wish that his mortal remains be buried under the steps at the entrance to the temple of Panduranga.

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अनुज्ञाय सुमन्त्रं च सबलं चैव तं गुहम् ।
आस्थाय नावं रामस्तु शीघ्रं सलिलमत्यगात् ॥

Sending away Sumantra, his followers
and Guha, Rama took his seat in the boat
and soon crossed the waters.

धन्विनौ तौ सुखं गत्वा लब्धमाने दिवाकरे ।
गङ्गायमुनयोः सन्धौ भरद्वाजमुपागमत् ।

The two (Rama and Lakshmana) bearing
their bows and after going pleasantly
on, met Bharadvaja at the confluence of
the Ganges and the Yamuna, when the
sun was inclining to the west.

रामागमनमभ्यर्च्य स्वागतेनाह तं मुनिः ॥

The ascetic, after duly honouring
Rama who had arrived, bade him welcome
and said ;

चिरस्य खलु काकुत्स्थ पश्यामि त्वामिहागतम् ।
श्रुतं तव मया चेदं विवासनमकारणम् ॥



Long have I visualised you arrived
here, for your unjustifiable exile has been
heard of by me.

प्रविविक्तमहं मन्ये तं वासं भवतः सुखम् ।

मधुमूलफलोपेतं चित्रकूटं व्रजेति ह ॥

I think Chitrakuta, which is open,
lovely, full of honey, roots and fruits, is
a pleasant place for you to live in.
Proceed thither."

ततस्तौ पादचारेण गच्छन्तौ सह सीतया ।

स्थमासेदतुः शैलं चित्रकूटं मनोरमम् ॥

Then, going on foot along with Sita,
they reached the pleasant and delightful
Chitrakuta mountain.

ततोऽब्रवीन्महाबाहुर्लक्ष्मणं लक्ष्मणाग्रजः ।

कुरुष्ववावसथं सौम्य वासे मेऽभिरतं मनः ॥

Then, the mighty-armed Rama, the
eldest brother of Lakshmana, said to
Lakshmana: "O good one, construct a
dwelling; my mind is bent on making
our abode here."

तस्य तद्वचनं श्रुत्वा सौमित्रिर्विविधान् द्रुमान् ।

आजहार ततश्चक्रे पर्णशालामरिन्दमः ॥



Hearing these words of Rama, Lakshmana the vanquisher of foes brought various kinds of trees and then built an harbour.

तौ तर्पयित्वा भूतानि राघवौ सह सीतया ।
तदा विविशतुः शालां सुशुभां शुभलक्षणौ ॥

The two Raghavas, bearing auspicious marks, together with Sita, made oblations to the Beings and then entered the excellent and delightful abode.

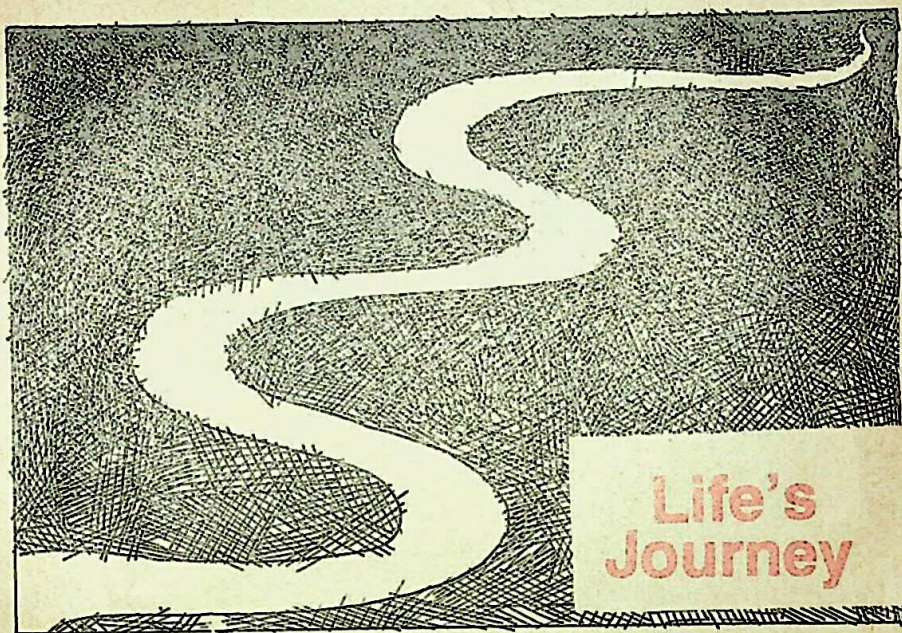
अनुज्ञातः सुमन्त्रोऽथ तृतीयेऽहनि सारथिः ।
अयोध्यां समनुप्राप्य नरेन्द्रमभिवाद्य च ।
सुमन्त्रो रामकचनं यथोक्तं प्रत्यवेदयत् ॥

Now Sumantra the charioteer, having been given leave, arrived at Ayodhya on the third day; and saluting the king, reported the words of Rama, exactly as spoken by the latter :

सूत मद्रचनाक्षस्य तातस्य विदितात्मनः ।
शिरसा वन्दनीयस्य वन्द्यौ पादौ महात्मनः ॥

“O charioteer, as now instructed by me, both the feet of my high-souled father, possessing self-knowledge and deserving of salutation with my head, should be saluted by you.





Life's Journey

D.P. Mandelia

I may begin with the question "Why was I born"? A silly question! And yet a child learns by asking silly questions. A child grows by asking silly questions of its parents. Nachiketa, the son of a great rishi who had performed a great sacrificial yajna, was asking silly questions of his father. Enraged and irritated, his father, the great saint, told Nachiketa: "You are very naughty. I am going to give you to Yama, the God of

Death." The boy took this seriously and went to Yama's abode.

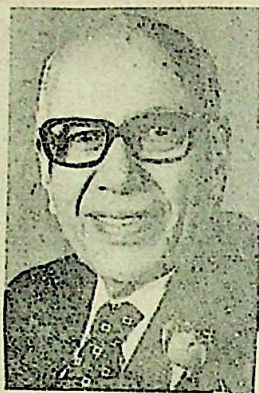
The God of Death was quite perturbed to find somebody coming to his abode, because Yama always takes to his abode people whom he wishes, who are ordained to leave this world. No body voluntarily visits Yama's abode. Yama asked Nachiketa, "How dare you come here? Pat came the reply: "My father has sent me here.

He has ordered me to come here"
 "Well my child, since you have carried out the order of your father, now you return" told Yama. Nachiketa said: "No sir, I am not going to return. I want to learn the secret of death." Yama said: "My dear child, you are very young. This is so intricate a subject that I cannot explain it to you. You ask for any boon, kingdom, wealth, chariots, homes, I will give all this to you." Nachiketa was adamant and wanted the answer to "What is death? What is the secret of death?" And this is again a silly question. And yet the child Nachiketa really learnt the secret of death which is expounded in the Kathopanishad.

To find the truth Adi Shankaracharya had in one of his compositions posed the query:

Koham Kastvam Kuta Aayatah

Koham Who am I? **Kastvam** Who are you? **Kuta Aayatah** Where have we come from? These three queries Adi Shankaracharya had asked himself. Having asked the questions myself: "Why was I born?" I ask a second question: "What is it that one should aspire for in life?" To be a successful politician, a businessman, an industrialist, an artist, a philosopher, so on and so forth! Yes, any one of them according to one's tempera-



ment and natural capabilities. But, is that not only a means to an end? Does it answer the question: "Why was I born?" Does it answer the question: "What is it that one should aspire for in life?" No, To my mind, attainment of **PEACE AND HAPPINESS** is every man's ultimate objective.

Our ultimate objective is not to manufacture cloth or aluminium or cement or cars. They are only means to an end, to sustain our body and soul together in the first instance and then to serve the country. Our quest would then boil down to "How do we obtain peace and happiness?" If that is our main objective, we must find ways and means to obtain peace and happiness. Will they automatically come by pursuing our chosen vocation? No. Again it will not automatically come. Merely following a vocation

will not lead one to achieve these twin objectives. Only inner satisfaction which can come from service to others will do so. This is the only way to achieve peace and happiness. Being successful in business and industry shall bring us material wealth. But it is the use of this wealth in serving our fellow men that can give us real and lasting satisfaction, and thus peace and happiness. In a Hindi poem it is said that:

"If wealth increases, a wise man should disburse it with both hands as fast as possible. Otherwise he is doomed; just like when a boat springs a leak and gets filled with water. The only way from saving it from sinking is to throw the water out with both the hands as fast as possible. This is the only way you can save the boat. This is the only way you can save yourself."

Right and Wrong

Another question I pose to myself: "What distinguishes man from the animal world?" Animals spend their whole time, whole lifetime, eating, procreating and defending themselves against danger. Original man's function was not much different. But man has developed far beyond this stage and in the process has become far superior. Men are now blessed with a much higher degree

of intelligence and have acquired the ability to discriminate between right and wrong. Animals do not have the ability to discriminate between right and wrong. The aboriginal man was content with looking after his family and making sacrifice for it. Now with the development of human mind, the boundaries of his family encompass more and more of his fellow men. Love or sacrifice for fellow men is equivalent to worship of God.

I read in my childhood a poem the title of which was "Abou-Ben-Adhem" and this is how the poem goes:

ABOU-BEN-ADHEM (may
his tribe increase)
Awoke one night from a deep
dream of peace,
And saw, within the moonlight in
his room,
Making it rich, and like a lily in
bloom,
An angel writing in a book of gold.
Exceeding Peace had made Ben
Adhem bold,
And to the presence in the room he
said,
'What writest thou?'—The vision
raised its head,
And, with a look made of all sweet
accord,
Answered, 'The names of those
who love the Lord.'

'And is mine one?' said Abou.

'Nay, not so'

*Replied the Angel. Abou spoke
more low,*

*But cheerily still, and said, 'I pray
thee then,*

*Write me as one that loves his
fellow men.'*

The Angel wrote, and vanished.

The next night

*It came again with a great awa-
kening light,*

*And showed the names whom
love of God had Blessed.*

*And lo! Ben-Adhem's name led all
the rest."*

Abou-Ben-Adhem had probably never heard of God and therefore he could not get the angel to enlist his name amongst those who loved God. But he requested the angel to mention him as one who loved his fellow men. And next night he found his name topping the list of those whom God loved.

Social Service

Service to society has its roots in 'Love for Fellow Men' and I am proud to belong to that community, the business community, to whom social service is not unknown. Business community is well acquainted and well engaged in social service. It may not be easy to realise that the business community is the largest community in India. You may be surprised to hear this, but the Gita defines as

vaishya i.e. the businessmen: कृषि गौरक्ष्य वाणिज्यं वैश्यकर्म स्वभावजम्। That is the nature, that is the duty of a *vaishya*, a businessmen: agriculture, breeding cattle and business.

So the term businessman in its wider sense encompasses agriculturists also and that for the simple reason that they are producers of goods which are needed by the society. And that is what the duty of businessman and industrialist is: to produce goods which are needed by the society, and then to carry them to the homes of the consumers. There will be a couple of shopkeepers even in the remotest village, where one will find a well, or a *dharamshala*, or a primary school, run by a member of our community. Our community is already running so many colleges, hospitals, resthouses and temples. The question, however, is: "Is it enough? Are we doing enough?" Surely, there is always room for more. The merit of sacrifice is not judged by the quantum of sacrifice. It is judged by the extent of deprivation which one willingly and happily suffers for others.

There is the story of a mongoose in the Mahabharata which is worth telling here. A mongoose, with half his body golden, was moving about during the Rajsuya Yajna which was being performed by Yudhishtira. Shri Krishna and

many other kings and great rishis were participating in this Yajna. The sight of this strange mongoose in that society of august persons, with half of his body golden, was a great surprise to everybody. When asked, the mongoose explained that, having heard of this great Yajna, he had come here in the hope of having his remaining half body turned into gold. But without success.

This further aroused the curiosity of all the august persons assembled there; they became interested in hearing the mongoose's story.

The mongoose revealed that in the forest, where he lived, one day a poor famished brahmin family had just sat down for a sparse meal of coarse bread, when a hungry man came and begged for food. The family willingly gave all the food to satisfy his hunger and contented itself with only drinking water. The mongoose said that after the family had departed, he noticed a few grains of food lying on the ground, and he ate them. And lo and behold! half of his body became golden. Unfortunately in this great Yajna, even though he had been partaking of the sacrificial remnants for several days, the other half of his body just remained as before. The moral is that the sacrifice of the brahmin

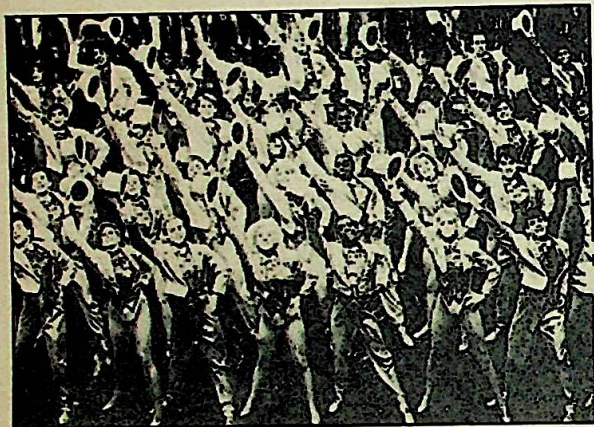
family in denying itself a few morsels of coarse bread was most valuable, for more of a sacrifice than the sacrifice of Yudhishtira in that Yajna in giving costly gifts to so many rishis and brahmins.

Pain and Pleasure are inseparable, even as Peace and Happiness are. Just as day follows night and vice-versa, pleasure follows pain and vice-versa. It is the path of pain, gladly pursued, that can lead us to Peace and Happiness, in Kathopanishad. Yajna says:

श्रेयश्च प्रयश्च मनुष्यमेतस्ता
संपरोत्य विविनक्ति धीरः
श्रेयोहि धीरोऽभिप्रेयसो वर्णीते
प्रेयो मदो योगक्षेमाद् वर्णीते।

A man is confronted by a choice of 'Shreya' and 'Preya'. A wise man chooses "श्रेय": a fool "प्रेय". Shreya is something which one ought to do, which is one's duty to do, even though instantly it may be painful. "श्रेय" opens the doors of Peace and Happiness. "प्रेय", on the other hand, gives instant pleasure, but it is sure to lead one to ultimate pain, and deprive one of the blessings of Peace and Happiness. Like a mother's love and sacrifice peace and happiness are obtained by doing one's duty, what one ought to do—in other words, living and serving selflessly. Selfless action is

"Come aboard my showboat."



"I've swept the Chorus Line off its feet.
Gigi has also run away with me.
The Last Emperor has abdicated himself and his kingdom.
And I've got Amadeus playing out of my hands.
Now there's going to be nonstop entertainment on board.
I'm hosting film festivals.
The Great Classics. The Oscar Winners. The best of Broadway.
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On my audio channels you'll discover a variety of entertainers.
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With nonstop entertainment, there's also going to be
nonstop excitement.
Lucky seat surprises, and inflight shopping for the
nonstop shopper.
Expect the unexpected when you come aboard.
I'm going all out to seat your heart!"

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well depicted in the following poem:

THE BUILDER:

*The old man going the lone
highway
Came at evening, old and grey,
To a chasm, vast, deep and wide.
The old man crossed, in the
twilight dim,
The sullen stream had no fear for
him.
But he turned, when safe on the
other side,
And built a bridge to span the tide.
"Old man", said a fellow pilgrim
near,
"You're wasting your strength with
your building here.
Your journey will end with the
ending day,
You never again will pass this way.
You crossed the chasm deep and
wide,
Why build this bridge at even-
tide?"
The builder lifted his old grey
head,
"Good friend, in the path I've
come," he said,
"There followeth, after my day,
The youth whose feet must pass
this way,
This chasm that has been naught
for me,
To that air-haired youth may a
pitfall be.
He too must cross in the twilight
dim.*

*Good friend! I'm building this
bridge for him."*

The old man himself crossed the chasm without the help of a bridge. But having crossed the chasm, he built a bridge for him who may follow:

A devotee has prayed:

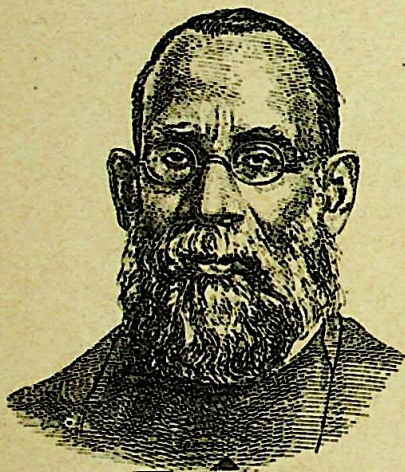
न त्वहं कामये राज्यं न स्वर्गं नापुनर्भवम्
कामये दुःखतप्तानां प्रणिनामार्तिनाशनम्।

‘I neither long for kingdom, nor for heaven’; many people want to go to heaven after death. He said, ‘I do not want to go to heaven after death.’ Then, the ultimate objective of all the rishis is to get ‘moksha’, freedom from rebirth. The devotee said, “I do not long for freedom from rebirth either. Then what do I want? I only pray and wish for relieving the distressed from their sorrows” Why did he not wish for freedom from rebirth. Moksha? Because that would have deprived him of the opportunity of serving his fellow men, and he did not want to lose the privilege of taking birth again and again to serve his fellow men. He did not want Moksha, he did not want kingdom, he did not want to go to heaven. He wanted to be born again and again to have the privilege of serving his fellow men.



जननी जन्मभूमिश्च
स्वर्गादपि गरीयसी ।

Mother and Motherland are
greater than Heaven.



Surendranath Banerjea

(1848-1925)

"Statesmanship can address itself to no higher function. It has not a more sacred calling than the devising of measures which would reclaim a great people from the

depths of poverty, and the physical misery and the intellectual and moral degradation which follow in its train". This was the call that Surendranath Banerjea gave from

the Presidential chair of the Indian National Congress as far back as 1902. The elimination of poverty remains today an important plank in the programme of any political party in India. Dr. R.C. Majumdar, the historian, has pointed out that the initiative taken by Surendranath Banerjea in convening the National Conference in Calcutta first in 1883 and later in 1885, which anticipated the Indian National Congress, would entitle him to be called the 'Father of the Nation.'

Born on November 10, 1848, the son of a renowned medical practitioner, Durga Charan Banerjea, Surendranath Banerjea had his early education in Calcutta. He appeared for the Indian Civil Service examination in London but his appointment was delayed owing to a dispute over his age. He started his career in 1871 as an Assistant Magistrate in Sylhet but had to leave the service on his dismissal from it. Going back to England, he prepared himself for his future career as a national leader, with extraordinary gifts as an orator and a writer.

Returning to India in June, 1875, Surendranath started his career as a Professor of English. Later, he started a college called Ripon College, now named after himself.

"He took full advantage of his teaching profession to make the Indian students inspired with a new spirit. For this purpose he delivered many public lectures in and outside Calcutta on suitable topics such as 'Indian Unity' 'Life and Teaching of Mazzini' and the history of Shivaji, the Sikhs, etc." (R.C. Majumdar).

He became the editor of a paper 'Bengalee' in 1878 and wrote with fervour and without fear on subjects of national interest, with emphasis on freedom, unity and culture. He was jailed for two months for contempt of court when he wrote against the Chief Justice of the Calcutta High Court who ordered a Hindu litigant to bring an idol to the court. Surendranath fought tooth and nail against the partition of Bengal and encouraged the Swadeshi and Boycott (of foreign cloth) movements.

Surendranath Banerjea was a member of the Calcutta Corporation (1876-99) and member of the Indian Legislative Council. He was an ardent advocate of social reform including widow remarriage and the raising of the age of marriage for girls. He passed away on August 6, 1925.

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Fostering Vedic Studies

Shri Annadurai Ayyangar's Contribution

Few men of the present century have done so much to preserve and promote Vedic studies, in circumstances which are none too encouraging, as Shri Annadurai Ayyangar of Tamilnadu. Shri Ayyangar not only distinguished himself as a lawyer but, more so, as a tireless worker in the cause of Vedic studies. Inspired by the Paramacharya of Kanchi, Shri Ayyangar has kept the lamp of Vedic knowledge burning through pathashalas and sammelans. He has paid special attention to the preservation, development and conservation of the oral tradition of the Veda. He has, in particular, fostered the study of Sama Veda in West Bengal, Atharva Veda in Gujarat and Yajurveda in Maharashtra. He has helped generously indigent Vedic scholars as part of his life's mission.

The 'Satabhishekam' of Shri Annadurai Ayyangar (83) was celebrated at Kanchipuram, Tamilnadu, on July 6, 1989 according to Sastraic injunctions of Bodhayana and Saunaka. A Veda Sastra Vidwat Sadas was held as part of the celebrations in the immediate presence of the Paramacharya of Kanchi.

Following is a brief sketch of Shri Ayyangar:

SHRI Annadurai Ayyangar was born in 1907 at Rajendram, a village in Tiruchirapalli District of Tamil Nadu. He took his degree in Physical Science in 1925-26 and was called to the bar in 1928. He

started his legal practice at Kulittalai and Tiruchirapalli and was counsel for most of the landlords in Tiruchirapalli District. He specialised in Hindu religious endowments and land reform acts.

He became a leader of the bar, handling landlord-tenant cases locally and at the Madras High Court, besides instructing counsel at the Supreme Court. It was during his Law College days that Shri Annadurai Ayyangar was drawn nearer to the Philosophy of

Harbidas Sarda and Sir Harisingh Gour regarding social reform and was the Secretary of the State Youth League in 1927-28.

Though steeped in the Visishatadvaita tradition, he came under the benign spiritual influence of

SIGNIFICANCE OF SATHABHISHEKAM

What is the significance of the celebration of Sathabhishekam? Of the 84,00,000 species in existence in the world, the humans are the most evolved. What should be the aim of this most evolved human existence? It should be to seek deliverance from rebirth. Success in this endeavour is variously described by different terms as "Moksha" "Jeevabrahma Aikya", "Vaiakunta Prapti". Of course, the effort on the part of human beings should be to conduct one's life strictly according to the tenets of "Dharma Saastra".

The span of the human life is held as 100 years. In this span there are three stages when human beings are likely to meet with death, at 60, 70, and 80. According to the "Saastras", the Lord of Death the "Yamadharma Raja" is believed to send his emissaries to capture the lives of human beings at these three stages. These are called "Apamrithyus". To prevent these Apamrithyus from taking away one's life, "Saastraas" have laid down several rituals called "Poushtika Karmas". These are "Shashtlabdhapoorthi" in the 60th year, "Bheemara-

thashanthi" in the 70th year and "Sathabhishekam" in the 80th year. The procedural codes for these rites have been laid down by Sage Saunaka. It is based on this that such books as "Shantiratnankara" and "Shantikusumakara" have come to be written.

While "Shashtlabdhapoorthi" and "Bheemaraathashanthi" are performed exactly at the 60th and the 70th year at the respective "Janmanakshatras" the "Sathabhishekam" is performed as soon as one completes 1000 full moons, i.e., after seeing the full moon a thousand times ("Sahasrachandradarshanam"), i.e. roughly when one nears 83.

"Bhodhaayana Grihya Soothra" speaks about this ritual and this is a ritual considered important for every human being.

God has given human beings a span of hundred years and it must be the endeavour of every human being to try and live the hundred years, if only to expiate for sins committed in the previous births and to ensure 'Jeevabrahma Aikya'.



(Tirupati) 1968 (Vijayawada).

Shri Ayyangar was the second of seven brothers and one sister. He had to educate them and get them settled in life. After discharging his family obligations, he gave up his lucrative practice and gave his residential house for a Veda Patasala, after setting apart some land for the Vedic Trust and the Kannikadana Trust.

Aged 82 he is now: (1) Chairman of the Veda Rakshana Nidhi Trust and its Executive Trustee, which is conducting examinations in Vedic studies; (2) Secretary of the Veda Pata Nidhi Trust (of which Shri N.A. Palkhivala is the Chairman,) the object of which is to help old Veda pandits; (3) Executive Trustee of the Vidyaranya Vidya Pitham Trust, engaged in the development of Veda Bhashya studies; (4) Trustee of Bhagavad Pada Vidyartha Nikshepa Trust, and for promoting Advaita studies; (5) the Member in charge of implementing the "Preservation, Development and Conservation of the Oral Tradition of Vedic Studies" under the 'Rashtriya Veda Vidya Pratishthan' started by the Government of India in 1985.

The unbounded grace and compassion of the Paramacharya has effected a complete transformation in Ayyangar, to whom the Acarya is God-incarnate.

His Holiness Sri Chandrasekharendra Sarsawati, the Paramacharya of Kanchi, in 1939-40, and even while at the bar, he started devoting more and more time to the traditional way of life and was involved in almost all religious organisations and trusts, sponsored by the Acharya, with whom he spent a good part of his time.

Shri Ayyangar was attracted to traditional Vedic studies under his guidance from 1942 and has been conducting Veda Sammelans all over the country. He has been the Secretary and the moving force behind all the All India Vedic Conventions (sponsored by the Paramacharya) held in 1962, 1963, (New Delhi), 1965 (Madras) 1966

Annadurai Ayyangar's Patanasala

M. Subbaraman

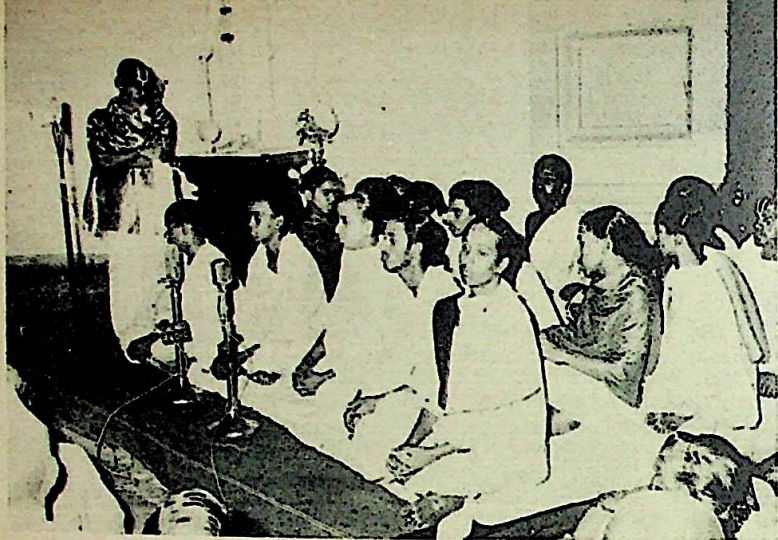
Thanks to Shri Annadurai Ayyangar, a 'patasala' in Sama Veda with Bengali boys was started in Calcutta with the result we have today four fully qualified Bengali Sama Veda scholars, one of whom is now a Guru in the Sama Veda Patasala run by Veda Bhavan at Calcutta.

Two Yajur Vedic scholars from Tamilnadu were sent to Sinor in Gujarat where the only Vedic Scholar in Atharva Veda was living and these two boys formed the first batch of Atharva Vedic scholars, they themselves having become dwivedis.

Shri Ayyangar found out boys belonging to the Atharva Veda by touring districts like Mahsena in Gujarat and five more boys got qualified in this Veda. Similarly, when it was found that there was only one Vedic scholar in Jaimini Sakha of Sama Veda, Shri Ayyangar helped to start a patasala in this

Sakha and this patasala is running as a 'gurukula' Patasala of Veda Rakshana Nidhi Trust. Quite a few vidyarthi have now become full fledged scholars.

When His Holiness the Paramacharya of Kanchi was in Belgaum, Shri Ayyangar traced out Pandits in Ranayaneeya Sakha of Sama Veda, opened patasalas for this Sakha in Uttara Karnataka and having found one great scholar in Advaita philosophy, took him to His Holiness, and with His blessings, opened a patasala in Uttara Karnataka for teaching Advaita philosophy and created a Trust to take care of the institution. He was the man behind the creation of the Vidyaranya Vidya Pitham Trust which, in addition to running patasalas for teaching Veda Bhashya, helps to perpetuate the memory of Sage Vidyaranya. This Trust, of which Shri Ayyangar is the Executive Trustee, functions from Hospet near Hampi, the place



where the sage lived and wrote on almost all subjects. He has been instrumental in reviving the study of the Maitharayneeya Sakha of Krishna Yajur Veda. When there were only four scholars in the East Khandesh region of Maharashtra, he opened a patasala at Nasik with eight Maharashtrian boys belonging to this Sakha.

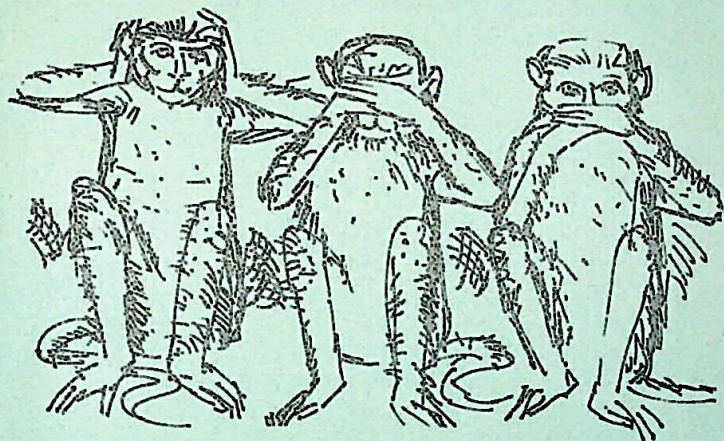
He was primarily responsible, at the instance of His Holiness the Paramacharya, for bringing together all the Matadhipatis on a common platform and for the formation of the "All India Dharma Peeta Samudaya Sanga" for the preservation of the autonomy of the Mutts.

This conference was responsible for narrowing down the apparent differences between the

three prominent philosophies and other 'sampradayas' of Hindu religion, thus proving the dictum that "unity in diversity" is a way of life for Indians. Shri Ayyangar was the Secretary of this Sanga for eight years. He has been actively associated with several other organisations sponsored by His Holiness for the moral uplift of the people.

As a Member incharge of the implementing the programme for the "preservation, development and conservation of the oral tradition of Vedic studies", under the Rashtriya Veda Vidya Prathisthan started by the Central Government in 1985, he has been responsible for collecting exhaustive information about the present Vedic scholars in India.





Corruption in Indian Society

Nandu Somani

ALL thinking and sensitive persons are rightly concerned and highly distressed over the rapidly deteriorating situation in the country. Violence, corruption, intimidation, acute dissatisfaction have all led to a virtual breakdown of state authority. Civilized behaviour at the individual and public levels has given place to brutal

deeds and methods. Responsible citizenship has been replaced by incessant demands and rights.

Rulers at the Central and State levels, along with the administrative apparatus, are all products of an acquisitive society. Occasionally, there are signs of fresh thinking and feeble attempts are made to redeem the situation.

We have tried to assimilate in our planning process the Western systems and concepts which are based upon individual rights and material wants. Of course, material needs have to be fulfilled in terms of a healthy average life of 75, universal literacy and education up to high school standard, two square meals and 500 sq. ft. of home, job and work opportunity for all reasonable means of communication and travel etc. If the planners had only launched policies to fulfill these requirements and left the rest to individual enterprise and motivation, it would have been a different story.

With planning for material prosperity came the licence-quota-permit raj. Since the mid-sixties, we have been floundering in a morass of desires; colour TV sets and VCRs have become status symbols. Thus we opened the floodgates for the emergence of the Western acquisitive society which is based on instant satisfaction of pleasures.

Wealth not only helps to buy favours from those in authority, but to indulge in conspicuous consumption in the form of houses and cars; leisure is spent on pleasures of travel. Staying in five-star hotels and drinking become fashionable. The youth in particular get corrupted.

Emperor Yayati's life story from *Mahabharat* would bear repetition. Being a king, he had unlimited power and could command anything that would satisfy his cravings. After he had lived a life of indulgence, he was not ready to depart at the hour of reckoning as his lust remained strong. A boon was asked for and he was granted another full life if any one of his four sons gave up his youth in his favour. Thus began the second glorious and sensuous innings of Yayati and he began again with double fervour and skill. What he had to declare at the end of two lives rolled into one shall remain valid and relevant for mankind forever: "The senses and carnal pleasures can never appease each other. The more we indulge sensually, the greater is the demand like fuel being poured to satiate fire. Can it ever be done?"

Ostentation will always lead to dissatisfaction. "Inequity there shall always be" said Lord Jesus. The devil of television has overpowered the young nation in the making. We are rapidly turning into a soft and pleasure-seeking nation of non-achievers. Why fret on results of our endeavour, be they in Olympics or declining share in world exports?

Corruption, inequity, intrigue,

violence, and injustice have been with mankind from time immemorial. But our ancient knowledge equipped a person of 18 not only to face the world but conquer it. Why should we ignore that knowledge? Purposeful education, austere living, planning for 'Loka-sandeha' (common welfare),

renunciation—these must be our ideals. No Western mind has yet succeeded in drawing a charter of life yielding peace and happiness. Let us look to our own past, recapture our ancient ideals so that we may remould our present and shape the future.



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If you would still consign me
to the embraces of women,
that is Your will's fulfilment;
it is not the least acceptable to me;
what can I do about this?
As I have a disgust towards this
from even my suckling days,
Oh You Who dance in the eternal hall in Thillai,
all my esteem is only to Your sacred feet blossom.

— Saint Ramalingar

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NATURE OF MIND: FREUD AND SANKARA

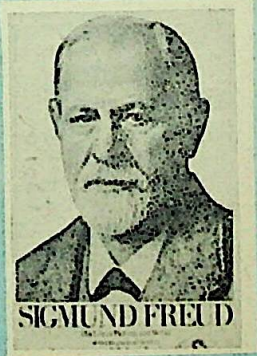
Smt. Piyali Palit

MODERN behavioural science rests upon the theory of Sigmund Freud. He explains human behaviour on the basis of Mind. Mind, to him, is like a floating iceberg. The mass of iceberg above water surface is only a minute portion of the whole, which may be compared to consciousness. The submerged greater part resembles the unconscious part of it, which controls the conscious part and makes individual patterns for every individual.

In Vedanta, Antahkarana (MIND) is the prime factor in the field of human behaviour. That is, this

world is nothing but the creation of mind (mana-vijrmbhanam) and the criteria of existence and non-existence, or real and unreal, depend only upon the state of mind.

In Chandogya, we find a statement like: 'sa yatha sakunih sutrena pravaddho disam disam patitvanyatrayatanamalavdhva vandhanamebopasrayate evameva khalu somya tanmano disam disam patitvanyatrayatanamalavdhva pranamevopasriyate; pranavandhavam hi somya mana iti (Ch. 484//21)' During susupti the mind rests with the Prana or



soul since it gets tired of flying from subject to subject. That is, mind is the only connector between the world and one's self.

It was the excellence of Indian philosophers, like Acharya Sankara that they always regarded Mind being the cause of all problems. Sankara divided Mind into four as manah, buddhi, ahamkara and citta, according to their different kinds of motivation. So, manah stands for the part with samkalpa and vikalpa, i.e. assertive and alternative determinations; buddhi, with padarthadhyavasayadharmatah i.e. determinative recognition of entity; ahamkara—ahamiti abhimanat i.e. ego; citta—svarthamusandhanagunena, i.e. super-ego (cf. nigadyate antahkaranam manodhirahamkrtiscittamiti svavrttibhih, manastu samkalpavikalpadithirvuddhih padarthadhyavasayadharmatah atrabhimanaadahamityahamkrtih svarthanusandhangunena cittam (Vivekachudamani, sl. 93-94).

Freud divided mind into three: super-ego, ego and Id.; impulses created from previous experiences and instincts rest with Id, which practically leads human behaviour; Ego leads one's instinctive impulses to act on so that physical efforts are made to fulfil his desires; super-ego keeps control over ego and manipulates one's



Piyali Palit

behaviour as his society and surroundings permit. Sankara also expounds that vasanas (instincts) and samskaras (impulses grown out of previous experiences) are the seeds of activity of an individual; he actually clarifies this super-ego as manah and citta according to their performances. Hence, the division of Mind stands as shown below:

Citta	Super-ego
Ahamkara	Ego
Buddhi	Id
Manah	

MIND: Samkara MIND: Freud

Antahkarana, in this body, experiences through the sense-organs with an egoistic exposition and achieves this exposure due to

the tejas imposed by atman. (cf. antahkaranametesu caksuradisu varsmāni ahamityabhimānena tisthatyabhasatejaśa || Vivek Sl. 103). This is the active part of mind, which collects the experiences and stores them deep inside. Ahamkara or egoistic exposition pervades in the jagrata (conscious), svapna (sub-conscious) and susupti (unconscious) states of mind. It brings upon these three states by differentiation of three gunas (cf. ahamkaraḥ sa vijñeyah karta bhoktabhimānyayam, satvadigunayogena cavaśatrayamasnute || Vivek sl. 104). And, Buddhi takes lead in svapna-state (i.e. subconscious state exposed mainly through our dreams). It collects the conscious experiences and runs down to sub-conscious state of mind.

In this state, it co-exists with paratma or the inner self or soul, while this paratma remains unaffected by all experiences collected so far though it is dhimatrakopadhiḥ or cognitive. (cf. svapne tu buddhiḥ svayameva jagratkalinānavidhavaśanādibhiḥ Kartradibhavam pratipadya rajate yatra svayam bhāti hyayam paratma, dhimatrakopadhirasasasaksi na lipyate tatkrta karmalesaiḥ yasmādasamgastata eva karma-bhīrna lipyate kincidupadhina krtaiḥ || Vivek. 986-99).

In deep sleep or sushupti sometimes we come in touch with our unconscious part of mind. Since buddhi, along with all its experiences and activations, keeps down as a seed in this state, we experience this sushupti in a negative form, i.e. after we come back to our conscious state, we can say this much that we were totally unaware of what happened at that time.

Freud did his best in explaining the nature of mind up to this and suggested that improvements might be made by sorting out one's problems of behaviour through analytical studies of one's mind in this way.

But, Sankara took us far on from this point by showing how mind happened to build up illusionary existence of this subjective world and how human beings could realise their blissful, eternal, cognitive self by proper application of mental power. That was, probably, the only reason of admitting saksicaitanya, or, paratma existing in human body, whereupon antahkarana rests as a seedling at the time of susupti (cf. yovijānati sakalam jagrat-svapna-susuptiśu buddhitadvṛttisadbhava-mabhavamahamityayam || Vivek. Sl. 126).

Sankara also propounds that this world is created by virtue of

mind. since no one can ever conceive or experience an object without the help of mind. Better to say, as Bertrand Russell did, only a part of an object revealed to our knowledge is known to be the object itself. We never can experience a total object at a time. And, naturally, we achieve this knowledge with the help of the mind only. Therefore, mind expedites numerous objects for enjoyment of the human being in gross and spiritual forms like physique (sarira), class (varna), social stages (asrama), privileges by birth (jati), and achievements (guna), activities (Kriya), reasonings (hetu) and result of certain surroundings achieved by birth (phala). (cf. manah prasute visayan-nesesan sthutatmana suksmataya ca bhoktuh sariravarnasramajati-bhedan gunakriya hetuphalani nityam || Vivek. Sl. 177).

This mind, through its extensive power of experience and egoistic presentation motivates body, sense organs, life-force (prana) and particularities (guna) identified with soul and imposes as if soul is experiencing the worldly affairs (cf. asamgacidrupamamum vimohya dehendriyapranagunair-nivadhya ahammameti bhramayatyajasram manah svakrtyesu phalopalbhuktisu || Vivek, sl. 178). Sankara also presents negative



proofs to this conception by saying 'susuptikale manasi pratine naivasti kincit sakala-prasiddheh ato manahkalpita eva pumsah samsara etasya na vastuto asti || Vivek Sl. 171).

According to him, in fact, purusa or individual self or soul comes under 'vandha' or attachment to sufferings like birth-cycle, due to adhyasa or illusionary knowledge derived from rajas and tamo gunas of non-assertive type of individuals. (cf. adhyasadosat purusasya samsritiradhyasavandhastvamunaiva kalpita rajastamodosavato-avivekinah janmadiduhkhasya nidanametat || Vivek Sl. 179). Therefore, this world is nothing but an imagination of mind as it is in 'svapna', (cf. svapne-arthasunaye srjati svasaktya bhoktradvivsvam mana eva sarvam tathaiva jagratyapi no visesasatsarvametanmanaso vijrmbhanam || Vivek, 170).

The mind is found to be only a misleading agent by Sankara and

his followers. But, the most wonderful part of this pessimistic philosophy is that they simultaneously recognize mind to be the only instrument of self-realisation or identification of one's self with supreme reality. (cf. *vayuna niyate megham punastenaiva neyate manasa kalpayato vandho moksastenaiva kalpyate || Vivek. Sl. 172*). So, it is evident that Sankara, 12 centuries ago, made an attempt to clarify mind in a most traditional and scientific way as Freud did in the 20th century and also tried to prescribe a proper treatment for problems with human behaviour to achieve the ultimate goal of human life, which Freud, probably, didn't really care to that extent as he did.

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spoilt my sleep
and gave me bliss;
I was rid of all my grieving,
my mind was filled with contentment,
and I bore a golden form,
truly indeed.

— Saint Ramalingar

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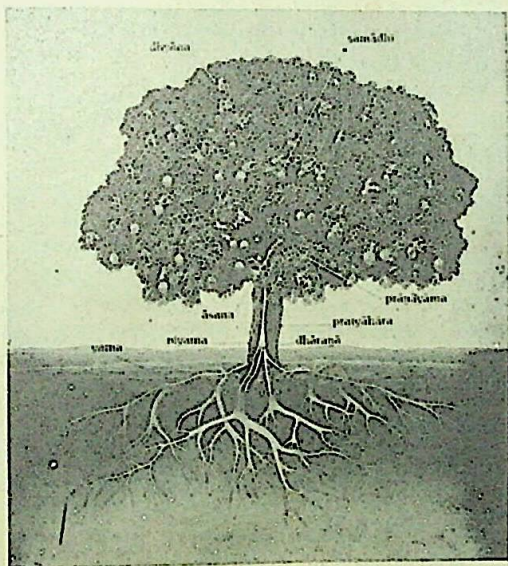
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The Tree of Yoga—4

The Branches

B. K. S. Iyengar



THE branches of the tree are the asanas. What is the right attitude and approach to the performance of an asana?

You have to become completely and totally absorbed, with devotion, dedication and attention, while performing the pose. There

should be honesty in approach and honesty in presentation. When performing a pose, you have to find out whether your body has accepted the challenge of the mind, or whether the mind has accepted the challenge of the body. Are you working from the body to get the factual feeling of the pose, or are you doing the pose because you have read in books that it is going to give such and such an effect? Are you caught in the web of what you have read, searching for the experience of somebody else's written word, or are you working to know with a fresh mind what type of new light is cast on the pose by your own experience while performing it?

In addition to this total honesty, you have to have tremendous faith, courage, determination, awareness and absorption. With these qualities in your mind, your body and your heart, you will do the pose well. The asana has to enshrine the entire being of the doer with splendour and beauty. This is spiritual practice in physical form.

Asana means posture, which is the art of positioning the body as a whole with a physical, mental and spiritual attitude. Posture has two aspects, namely posing and reposing. Posing means action. Pose is

assuming a fixed position of limbs and body as represented by the particular asana being performed. Reposing means reflection on the pose. The pose is re-thought and readjusted so that the various limbs and parts of the body are positioned in their places in a proper order and feel rested and soothed, and the mind experiences the tranquillity and clamour of bones, joints, muscles, fibres and cells

By reflecting on which part of the body is working, which part of the mind is working, and which part of the body has not been penetrated by the mind, we bring the mind to the same extension as the body. As the body is contracted or extended, so the intelligence is contracted or extended to reach every part of the body. This is what is known as reposing; this is sensitivity. When this sensitivity is in touch equally with the body, the mind and the soul, we are in a state of contemplation or meditation which is known as asana. The dualities between body and mind; mind and soul, are vanquished or destroyed.

The structure of the asana cannot change, as each asana is an art in itself. One has to study each asana arithmetically and geometri-

cally so that the real shape of the asana is brought out and expressed in the presentation. The distribution of the weight of the body should be even in the muscles, bones, mind and intelligence. Resistance and movement should be in control. Though the practitioner is a subject and the asana an object, the asana should become the subject and the doer the object, so that sooner or later the doer, the instrument (body) and the asana become one.

Study the aspect of an asana. It may be triangular, round, rainbow-shaped or oval, straight or diagonal. Note all these points by observation, and study and act within that field, so that the body may present the asana in its pristine glory. Like a well-cut diamond, the jewel of the body with its joints, bones and so on, should be cut to fit into the fine framework of the asana. The whole body is involved in this process, with the senses, mind, intelligence, consciousness and self. One should not adjust the asana to

fit into one's body structure, but mould the body to the requirement of an asana. Then the asana will have the right physical, physiological, psychological, intellectual and spiritual bearing.

Patanjali says that when an asana is correctly performed, the dualities between body and mind, mind and soul, have to vanish. This is known as repose in the pose, reflection in action. When the asanas are performed in this way, the body cells, which have their own memories and intelligence, are kept healthy. When the health of the cells is maintained through the precise practice of asanas, the physiological body (pranamaya-kosa) becomes healthy and the mind is brought closer to the soul. This is the effect of the asanas. They should be performed in such a way as to lead the mind from attachment to the body towards the light of the soul so that the practitioner may dwell in the abode of the soul.

(to be contd.)





FOUR SUCCESSFUL YEARS OF GUJARAT CABINET HEADED BY SHRI AMARSINH CHAUDHARY



With the leadership provided by Shri Chaudhary in effecting appropriate about turns, Gujarat economy has survived the textile disaster and ushered in a series of new sunrise industries.

Leading the way is the diamond industry which today employs 8 lakh workers in 50,000 units all over the State to account for over 80 per cent of the national export. By the end of 1989-90, the Diamond Park of Ahmedabad is expected to be completed at a cost of 36 crores. In the production of electric items, the State boasts of 400 crores production accounting for 6.50 per cent of the National production.

At Hajira again a 305 crore gas bases sponge iron project is in the pipeline. It will have an installed capacity of 8.80 lakh tonnes per annum. Reliance Industries Ltd. have also selected Hajira as base for their 750 crore gas cracker probased on natural gas liquids with an installed capacity of 3 lakh tonnes of ethylene.

Gujarat has made a dramatic entry into vehicle production with Hindustan Motors Commercial Vehicle Project in collaboration with ISUZU of Japan at Halol near Baroda. This is in addition to the 20.85 crore Gujarat Cycles Project at Vaghodia which will produce 12 lakh cycles per annum and which has been instrumental in the setting up of numerous ancillary downstream units.

The Co-operative Dairy sector which occupies a special place in Gujarat's economy, crossed a new landmark with the commissioning of a 2.5 crore, 62 KM long gas pipeline from Shobhasan near Mehsana to Sabar Dairy, which will mean a daily saving of Rs. 25,000 in fuel consumption alone, making for more profits to be distributed among the member milk producers.

It goes without saying that the evolvement of industrial policy of such broad ambit requires meticulous planning, wide vision, familiarity with the developing economic trends and a firm finger on the pulse of the people which has been provided by Chief Minister Amarsinh Chaudhary.

Apart from the large scale industrial projects undertaken in the last four years, one of the most significant pointers to the new confidence in the State is the massive inflow of NRI funds. The 453 NRI units processed upto March 1989 represent an investment of 286.22 crores. Of these 222 units have gone into production totalling an investment of 104.56 crores of which almost 70 crores come from hard currency areas. NRI investment has been spread throughout the State, including the backward areas so that downstream effects of this input of modern technologies may help to reduce the imbalances which impede overall development.

State Government agencies are playing key roles in generating industrial development.

- GIDC with 173 industrial estates and investment of 284.20 crores for development of infrastructure and other facilities has taken the lead in implementing one of the major policy decisions, that industry must avoid pollution and preserve the environment, with 14 crore 55 km long effluent channel project to convey Baroda Petro-Chemical effluence into a safe disposal point 55 kms in the sea. Similar effluent conveyance and disposal projects are in the pipeline at the Vapi, Panoli and Ankleshwar chemical estates.

- The Gujarat State Financial Corporation has in 1988-89 achieved a spectacular increase of 63 per cent sanctions over the previous year. At the end of March 89 it was assisting one of every three small scale units in the State, totalling up Rs. 899.40 crores financial assistance to 30,617 units

- The premier development agency, Gujarat Industrial Investment Corporation (GIIC) which had scored 2 major successes last year with Gujarat Heavy Chemicals and Cement Projects, this year set a new record, being the first to back an experimental Wind Farm in Kutub

Indian Ancestors of Vedic Aryans -- 2

L.N. Renu

As time passed, an increasing number of people started accepting the Aryan cult. But they did so to varying degrees of acceptance and started retaining an ever-increasing number of totems and taboos and older rites and rituals.

Their adherence to Aryan cult thus started varying in degrees. First there were (i) those who regulated all their activities in accordance with the tenets of the reformed cult, keeping the retainable totems and taboos to the minimum and devoting all their spare time to the study of the Vedas. Then there were (ii) those who regulated only a part of their activities in accordance with the Aryan cult while adhering to the observance of an increasing number of totems and taboos sparing only a decreasing portion of their spare time to Vedic studies. Then there were (iii) those who

blissfully allowed the totems and taboos to regulate all their activities keeping only a nodding acquaintance with the Vedas but sparing no time at all to their study. In between were those⁴ (iv) who stopped short at one ritual or the other, refusing to accept new rituals; there were also those who, after a point, dissociated themselves totally from Vedic tenets but continued to call themselves Aryans⁵ because their forefathers were Aryans. At the end were (v) those who stuck to the totemic ways of their ancestors and preferred to be called Anaryans, a word still fondly used by some Indian tribes like the Bhils. (This

4. 'अव्रतान्', 'न्यक्रतून् ग्रथिनो मृध्वाचः पणिरैश्रद्धां अवृध्वां अयज्ञान्'

5. 'अयज्वानो यज्वभिः स्पर्धमानः पूर्वश्चकारापरं अयज्यून', 'अदेवाः'

word has been retained in Hindi as Anadi).

It is recorded that the breakaway groups continued to be treated as cousins and intermarriages continued between them and the Aryans. A famous case was that of Ravana's parents. But this happens to all reform movements.

As the retainable totems and taboos and rites and rituals grew, it was thought fit to record them. This was done in the original Purana. It was called Purana because it was an encyclopaedia of the more ancient lore. Its existence and importance was recognised by so ancient a work as the Atharvaveda. Since it was encyclopaedic in character, revised editions became necessary from time to time to accommodate fresh material. As they grew, new editions appeared in several volumes as well as in specialised volumes. A stage was reached when the number grew to that of the latest editions of the numerous Puranas and Upapuranas available today. They contain material old and new, just as the latest edition of Encyclopaedia Britannica contains material that belongs to the nineteen-eighties as well as that which has survived from its first and subsequent editions.

Aryans Of East India

The Aryan race theory also enunciated that Aryans first settled in Punjab and then moved east, occupying one tract after another and Aryanising it. Learned scholars who depend on secondary sources alone now treat it as a historical fact. The theory was based on the assumption that India was a land of a primitive people till it was civilised by invaders. A Shatapatha allegory was quoted as an evidence of the Aryans' eastward march. In it Videgha Mathava, who has Vaishvanara Agni in his mbuth, fails to respond to Gotam Rahugana's chants till the latter utters the word 'ghrita'; but when that word is uttered the fire jumps out of Videgha's mouth and starts flowing east; so Videgha and Gotam follow it till it reaches Sadaneera.

The allegory is related to Samidheni rituals of the Mitravinda sacrifice of which Gotam Rahugana was the originator for Janak's sake. Janak and Gotam both belonged to east. The realm of Vaishvanara Agni as well as that of Sadaneera is the human body.

The Aryan march theory is ill-founded. There are evidences in Vedic literature of the presence of the Aryans in the east since ancient ages. The existence of Anga and Magadha is recorded in Athar-

vaveda.⁶ Moreover, in Vedic varnamala, 'ng' 'ङ' 'ny' 'ञ' and 'nd' 'ण' found as prominent a place as other consonants because the dialects spoken by the Aryans in the eastern and Himalayan regions had words which began with these consonants. They still have. (Otherwise these consonants are used in the middle of a word in Sanskrit and most other dialects and that too optionally; 'nd' 'ण' is used at the end of some words also). After all, the varnamala was meant to cater to all the dialects that Aryans spoke. Eastern dialects still have words that are used in their pre-Sanskrit context. For example there is 'devata' (one of the three pillars of a Vedic mantra along with Rishi and chhanda) still used by common folk in Assam for father.

Northwest

The Vedic varnamala also includes another set of consonants which were more prominently used in the dialects spoken by the Aryans of the northwestern India and not of other regions, viz. the 'jihvamuleeya' and the 'Upupadhmāniya'.⁷ The dialects of this region are full of words that begin with these

consonants or have them in the middle or at the end. The region covered the present area of Pakistan and Afghanistan also. Actually Afghanistan was always an inseparable part of India till the British declared it a foreign land. There are references to 'locations in that region in the Vedic literature, e.g. to Gandhara in Atharvaveda. The area of operation of the Takshashila university extended to the Afghanistan region.

No Dravidian Race

A Dravidian race was brought into the picture which was supposed to have come from outside India and started living in the north from where it was driven out by the Aryans. But the word Dravida does not occur in the Vedas nor in the later Vedic literature.

It occurs in much later books and there too for residents of Dravidadesha. The Dravidas were not a race. Everyone living in that region was a Dravida irrespective of his clan or commune or dialect or build.

It was said that Aryans later colonised the south too. But there is undeniable evidence in the Vedas of Aryans living in the south since times immemorial. There is a record there of Aryan sailors sailing⁸ in fleets of four ships.

6. 'गन्धारिभ्यो मूजवद्भ्यो मगधेभ्यः'

7. जिह्वामूलीय क ख ग, उपपुमध्मानीय प फ

8. चतस्रो नावो...

It required generations of acquired skill to manufacture such ships and to sail in them in those ancient times along, what are today called, the Bay of Bengal and the Arabian sea. Only the residents of the eastern and the western coasts could have acquired such expertise from generations of their ship-building and seafaring forefathers, whose persistent research and development efforts would have yielded such results.

There is the evidence of the Rigveda that they were Aryans. No land-locked tribe of Central Asia or even North India could have acquired such expertise.

Much is made of Dravidian language. But it is deep-rooted in the Indian soil. Keen to preserve the heritage of their ancient forefathers, the Tamilians have fortunately retained for us the next link in the evolution of our language. The first letter of the velar group 'i' 'इ' and the middle consonants of the guttural, velar, dental and labial groups 'g' 'ग' 'j' 'ज' 'd' 'द' and 'b' 'ब' were the next additions to our remote ancestors' alphabet after they mastered the use of the soft palate and the dental region in the formation of new letters. The mastery over the hard palate and use of the palatal 'd' 'ड' came much later as is apparent from the

dialects spoken by some sections of the Aryans (like the Sudanus) who consistently rejected the use of the palatal group due again to their keenness to preserve the heritage of those forefathers who had not yet learnt the use of the hard palate; (though they started using many consonants of the other groups). 'chh' 'छ' 'jh' 'झ' 'bh' 'भ' were later additions: Sudanus did not use them. The combined vowels 'ai' 'ऐ' and 'au' 'औ' were still later additions. The forefathers of the Tamil group, though retaining their separate identity, adopted the middle consonant of the palatal group 'd' 'ड'.

The new words formed by the use of all the consonants naturally started differing from those formed by a restricted number of consonants. Yet the different dialects continued to be spoken side by side for long. Use of a larger number of consonants, however, became more popular and the area of the conservatively-oriented dialects of the Tamil type gradually shrank to the southern corner and a few other pockets in India. There was no question of these people being foreign settlers. The two groups of dialects shared the same common heritage and continued to retain a cultural unity.

Culturing Of Dialects

We are told that Sanskrit was a language of the Central Asian people and that it was the mother of many Indian dialects which took shape by continuous corruption of Sanskrit words. An implication was our languages are of foreign origin and the Vedas were a gift of foreign settlers.

But the very word Sanskrit denotes that it was a language that underwent culturing. We know how languages are cultured. The King's English was formed by the culturing of the spoken dialects of England. Modern Hindi got shaped out of numerous folk dialects. Modern Assamiya, Bangala, Oriya, Telugu, Tamil, Malayalam, Kannada, Marathi, Gujarati, Sindhi, Panjabi, Kashmiri, and other regional languages grew on their folk bases and continue to draw on words from spoken dialects.

It was a similar process that Sanskrit underwent. It started with the presentation of the Vedic mantras in a cultured language. The language used in the Avestan Gathas is akin to the Rigvedic Sanskrit; its words fully lend themselves to be cultured into Rigvedic Sanskrit. (The grammar is similar to the Rigvedic grammar; its Chhandas are similar to the

Rigvedic chhandas; even the Rigvedic Devatas are mentioned there).

Evidence is also provided by Yaska in his Nirukta of the derivations from local dialects. He has freely used them which has provoked modern etymologists, who are soaked in the Sanskrit-mother-language theory, to blame him of prakritisation and of reading single letters as condensed words. But single-letter words are the base on which our languages grew.³ Such single-letter words as 'ch' 'च' 'h' 'ह' 'n' 'न' are still in use in Sanskrit. Even Hindi has 'n' 'न', 'v' 'व', etc.

We are grateful to the Tantrikas for preserving material evidence of the use of single-letter words in ancient times. They attach a high sanctity to each letter of the Vedic varnamala and to what it stands for. The Vedic literature has also devoted considerable attention to the description of how the single-letter words were used in remoter ages. For example Shatapatha devotes two full chapters to expounding what the dental 'd' 'द' originally meant. (Incidentally it also indicates how different sections of the people had by then started attaching different meanings to the same word e.g.

³स वाऽएकाक्षरद्वयक्षराण्येव प्रथमं वदन्

'dama' 'dayaa' 'daana' to 'd' 'द' Vedas themselves contain evidence of the culturing of words; e.g. 'ashleela', a word of the local dialect (it is still popularly used in Hindi) and its Sanskritised version 'ashreera' are both used in Atharvaveda and other Vedic texts.

There is a description in Shatapatha of how some folks could not pronounce the Sanskritised word when the folk word 'lavah' was cultured as 'ravah'. To quote a word grow the still popular dialects whose (i) consonants and vowels underwent culturing, there is, for example, 'biraman' of the spoken Tamil (written as Piraman) which became 'brahman' Sanskrit. (ii) Some words of the local dialects were retained unchanged

in Sanskrit e.g. 'dvau'. (I heard it being used by some illiterate Bihari tribals for two or 'eedita' used in a Hindi dialect even now. (iii) Some folk words were used in Sanskrit with different meanings e.g. 'ingai' (which is in use in Tamil, Kannada and Dehati Boli around Delhi for hither) Sanskritised as 'ingaya', which is being used in Tamil and the Dehati Doli for thither). (iv) The parsing of some words was revised like that of the common noun 'malai' (popular in Tamil and Malayalam for hills and mountains) to a proper noun 'Malaya' in Sanskrit. With Indian dialects as its base Sanskrit was not a Central Asian language. Sanskrit was an Indian language.

(To be contd).

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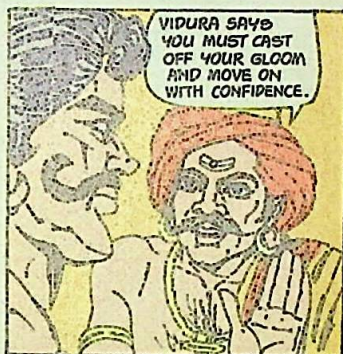
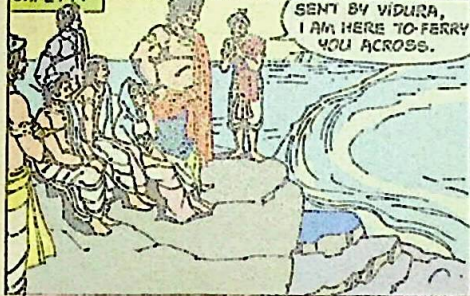
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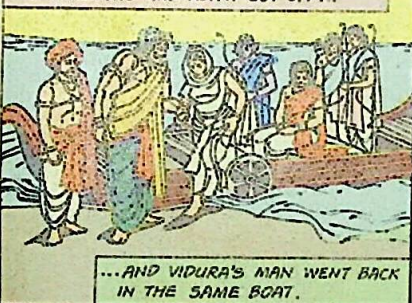
The Mahabharata-16

Kamala Chandrakant & P.B. Kavadi

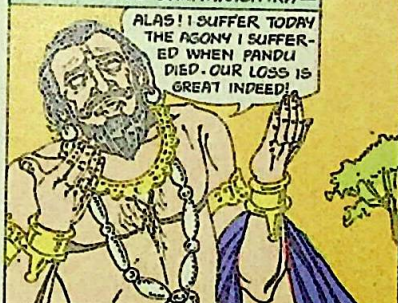
THERE AT THE BANKS, A MAN STOOD READY WITH A BOAT EQUIPPED WITH ENGINES FOR SPEED AND SAFETY.



WHEN THEY REACHED THE OPPOSITE BANK, THE PANDAVAS AND KUNTI GOT OFF.



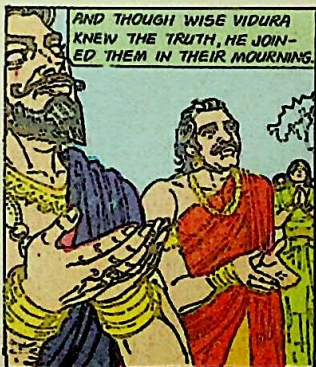
WHEN NEWS OF THE PANDAVAS' DEATH REACHED DHIRITARASHTRA—

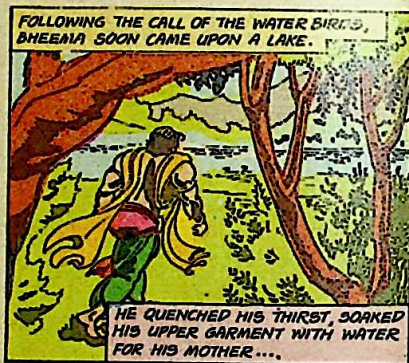
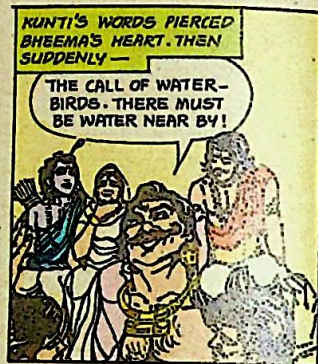
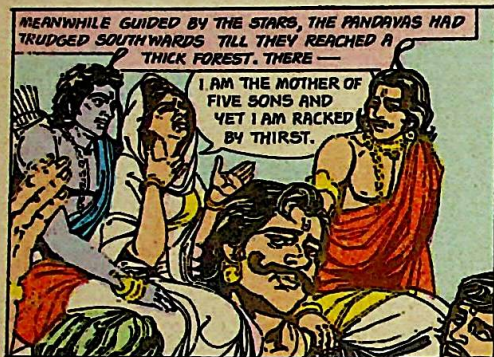


LATER, ALONG WITH HIS KINSFOLK HE MADE LIBATIONS OF WATER FOR THE DEPARTED SOULS.



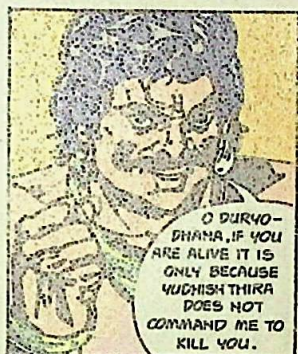
AND THOUGH WISE VIDURA KNEW THE TRUTH, HE JOINED THEM IN THEIR MOURNING.





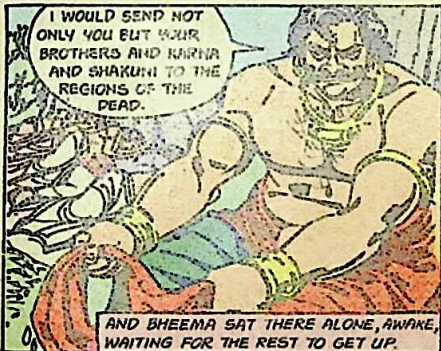
THE SIGHT FILLED MIGHTY BHEEMA WITH GRIEF AND ANGER.

WHAT CAN BE MORE PAINFUL THAN THIS?



O DURYO-DHANA, IF YOU ARE ALIVE IT IS ONLY BECAUSE YUDHISHTHIRA DOES NOT COMMAND ME TO KILL YOU.

I WOULD SEND NOT ONLY YOU BUT YOUR BROTHERS AND KARNA AND SHAKUNI TO THE REGIONS OF THE DEAD.



AND BHEEMA SAT THERE ALONE, AWAKE, WAITING FOR THE REST TO GET UP.

UNKNOWN TO BHEEMA, HIDIMBA, A RAKSHASI WHO LIVED ON A TREE NEAR BY HAD SPOTTED THEM.



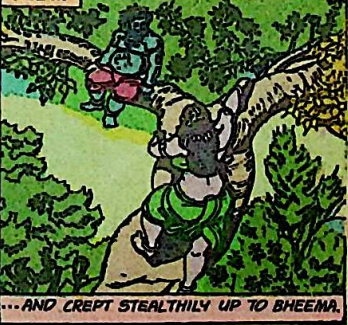
MAN, MY FAVOURITE FOOD!

HE TURNED TO HIS SISTER, HIDIMBA.

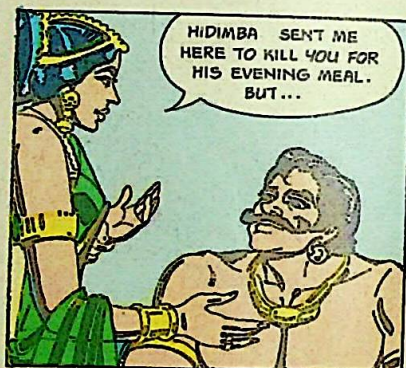
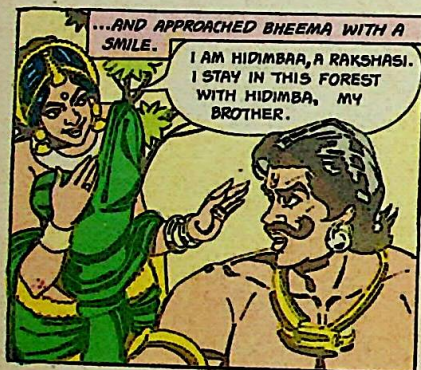
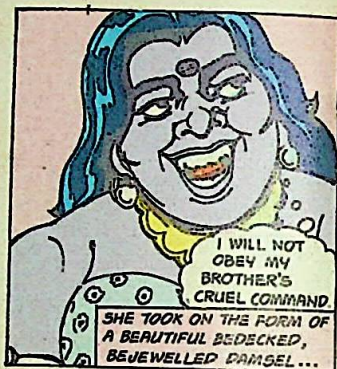


GO KILL THOSE TRESPASSERS AND BRING THEM TO ME. WE SHALL FEAST ON THEM AND THEN DANCE.

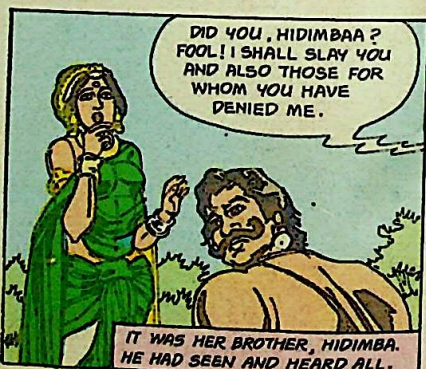
THE RAKSHASI SLITHERED DOWN THE TREE ...



... AND CREPT STEALTHILY UP TO BHEEMA.



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RIVER SARASVATI: MYTH OR REALITY—II

Prof. R.C. Paul

THE phenomenon of the flowing of river Sarasvati below the surface of the old bed is borne out by the recent work of the scientists of the Indian Council of Agricultural Research at the Central Arid Zone Research Institute at Jodhpur.

They have studied the growth and distribution of a shrub—Chenopod—which has a very very long root system (more than 10 meters), in Western Rajasthan and have found that in the old bed of river Sarasvati the density of

growth of this shrub is very much higher than in the adjoining sandy plains and dunes. On this basis they have been able to trace beds of the river Sarasvati in the desert area.

It has been found that 30 to 40 meters below the surface of the river bed there is a fair amount of fresh, potable water. At Dharmi Khu, situated near the Indo-Pakistan border in Jaisalmer district (Rajasthan) tube wells have fresh, sweet, potable water below the bed of old river Sarasvati.

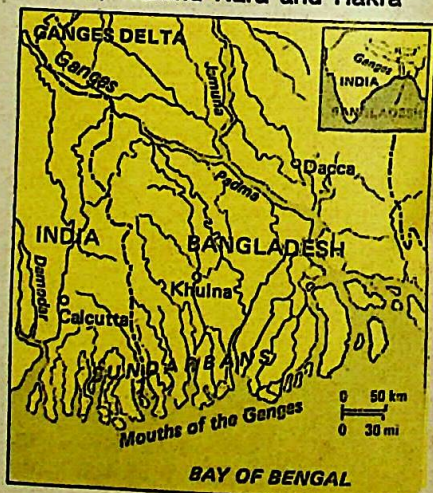
Ghantail, Ghotaru and areas west of Shahgarh, are other places near the bed of the old river Sarasvati, yielding fresh drinking water through tube wells which is a boon in the water scarcity area. However, away from the river bed the quantity of water in the wells is comparatively very small and saline.

Recently Landsat imagery has also been used to study the area and topographical maps have been prepared in detail where palaeo-channels stand out clearly because of the different vegetation pattern on the old river beds and the adjoining desert area. Since these aerial photographs are available after every 18 days, it helps in studying seasonal changes in vegetation and thus in demarcating the palaeo-channels further.

It was because of this river Sarasvati and its tributaries that the area between the present rivers, Satluj and Jamuna was thickly populated about 4000 years ago. By now—hundreds of archaeological sites—villages, towns or cities, have been discovered and more and more are being added every day to this list. A recent survey of 300 miles long stretch of Hakra river in Cholistan area between Fort Abbas and Rahimyar Khan during 1974 to 1977 has revealed 407 sites

belonging to different cultural affiliations. From the location of 310 sites between Berawala and Dubienwala Qila, it becomes clear that in this area there was ample supply of water to sustain such a thick population.

The dry bed of river Sarasvati can be seen even now in the district of Bikaner in India and the district of Bahawalpur in Pakistan for about 100 miles. It varies in width from two to seven miles at different places and thus justifies the appellation of a mighty river which at one time carried more water than river Sindh which then had four of the present Panjab rivers as its tributaries. This dry bed has different names in different areas as Sarasvati, Ghaggar, Makran, Wahind Nara and Hakra



and can be traced up to Rann of Katchh (Arabian Sea) quite independent of the river Sindh.

To consider the reason for the drying up of the mighty river Sarasvati and to think as to what has happened to the large quantity of water which used to flow through it, we have to think about the rivers in area as the water could only be flowing through them. In the area between the present rivers Jamuna and Satluj there are many streams as has already been mentioned but none of them is perennial. They have water only during the rainy season as they arise from the Southern slopes of the outer Shivalik Hills. River Ghaggar penetrates the outer Shivalik hills a little but depends for water on rain also. So we have to carefully think about the two major rivers Jamuna and Satluj which are forming the boundaries of the river Sarasvati plains on the eastern and western sides.

River Jamuna

The present river Jamuna emerges from the hills flowing in south westerly direction almost halfway between Jagadhri or Jamuna Nagar in Haryana and Saharanpur in Uttar Pradesh (U.P.). Had there been no change in the direction of its flow, most probably river Jamuna would have

been flowing into the bed of the old river Sarasvati. But as it emerges from the hills, there is a gradual change in the direction of its flow from southwest to south and a little south of Delhi it begins to flow toward southeast and then in an easterly direction. After the rivers Chambal, Betwa, Ken and a few other small streams join it, it joins river Ganga at Prayag (Allahabad). In the area between the rivers Ganga and Jamuna there are a few streams such as Hindon, Kali Nadi, Kalindi etc. which join river Jamuna from the North eastern or northern side; some of them join it between Delhi and Mathura.

That long ago the present river Jamuna was only a small stream between Delhi and Prayag, known as Kalindi, is supported by many historical facts. It is mentioned in Shrimad Bhagavat that when Bhagavan Krishna was born in Mathura, his father Vasudeva took him across the river to Gokul where Nanda and mother Yashoda lived. It is mentioned that at that time the river was flooded. (Sri Krishna's birthday, Janam Ashtami always falls in the month of August which is the middle of the rainy season). Vasudeva waded across the river. Only at one point the river water touched the feet of the child Sri Krishna. This indicates that the river was just a small stream. Had it

been the big river Jamuna of today with all the water flowing through it. it would have been impossible for Vasudeva to cross it without using a boat or swimming. This makes it clear that the waters flowing through the present river Jamuna were not flowing through its present bed at that time. Since the Ramayana period that stream had been known as Kalindi and even in the writings of Bhagat Surdas i.e. till 15th-16th Century A.D., this river has been mentioned as Kalindi. Thus Kalindi was the name of the river flowing in the present Ganga-Jamuna doab which joined river Ganga at Prayag.

That to the North of Indraprastha (present Delhi) during the Mahabharata period there was no big river or at the most, there was only a small stream, is supported by the fact that Hastinapur (capital of Kauravas) was located in the present Ganga-Jamuna doab, near river Ganga. Kurukshetra where Mahabharata battle was fought is to the west of the present river Jamuna. A few hundred thousand soldiers and other people from Hastinapur went to Kurukshetra. Had there been a big river which they had to cross, there would have been indication of this fact. Since there is no indication of this crossing in Mahabharata, it is clear

that there was no big river which the Kaurava armies had to cross to reach Kurukshetra.

It has already been indicated that the areas in which the five castes of brahmins existed were bounded by big rivers and within the area there were no big rivers or communication barriers. The Gaud brahmins lived in the area now occupied by Haryana, Northern Rajasthan and the North West Uttra Pradesh (U.P.) (The area between the rivers Ganga & Jamuna). This indicates that there was no big river in the area indicated above or the present river Jamuna, if it existed, was only a very small stream.

It has already been mentioned that Kalindi was comparatively a small stream which joined river Ganga at Prayag. Later on, a lot of water began to flow through the bed of this stream and it acquired the name Jamuna. That Jamuna is the name of a river which changes its course is clear from the name of river Brahmaputra in Bangladesh. River Brahmaputra (Tsangpo of Tibet) starts from Mount Kailash area near the holy lake Mansarovar in Tibet and flows to the east on the northern side of Himalayas. It enters India at the extreme north-eastern end in Arunachal Pradesh. It flows to south and then to west to cross Assam. As it enters Bangla-

desb it begins to flow to the south to join river Ganga. The combined rivers, known as Padma, flow into Bay of Bengal after forming the biggest delta in the world.

All rivers in India had female names originally (Godavari, Kaveri etc.) except river Brahmputra which implies son of Lord Brahma. Therefore when rivers Ganga and Brahmputra join in Bangladesh (a female and a male river) the combined river has a new name, Padma. Normally Ganga should have been the name of the combined rivers as it does not change the direction of its course.

In the historic past, river Brahmputra changed its course in the present Bangladesh area and is known as Jamuna in that area (Fig. 2). Thus rivers Ganga and Jamuna combine a second time but the name of combined rivers is Padma and no longer Ganga as in fact it is the combination of the rivers Ganga and Brahmputra. This makes it clear that Jamuna is the name of a river which has changed its course. This supports the idea that present river Jamuna is a river which has changed its course and has acquired the present course.

(to be contd.)

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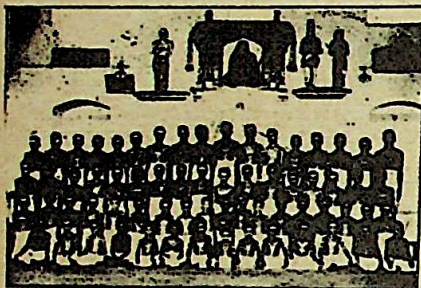
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THE SIGNIFICANCE OF THE GAME OF DICE IN MAHABHARATA

VSRK

Two important episodes in the Sabha Parva of the Mahabharata are of "signal importance" in the

development of the plot of the epic story. These are the performance of Rajasuya by Yudhishtira and

SEPTEMBER 30, 1989

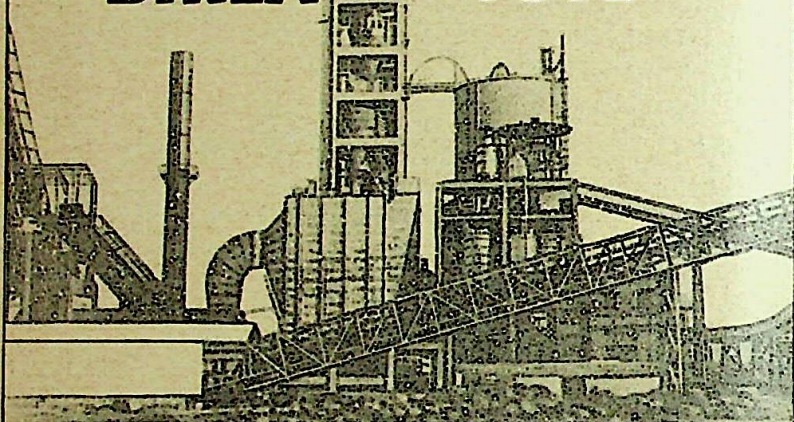
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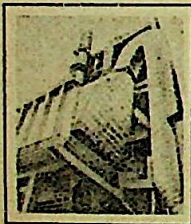
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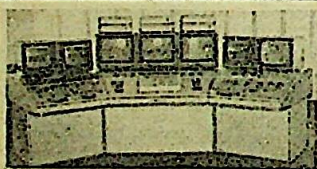
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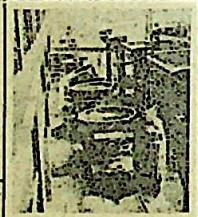
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Shri B.B. Chopra, the producer of the popular TV serial "Mahabharat", has done a great service in arousing wide-spread interest in the epic story. There is much to be commended in the TV adaptation in regard to the settings, costume, acting and the dialogue which has poetic touches. The introduction to each episode by the Wheel of Time is an imaginative innovation. Viewers should not, however be misled into believing that the screen version faithfully follows the original Sanskrit text. There are deviations which need to be recognised, as the Mahabharata is not merely a story but a scripture—the fifth Veda.

the game of dice climaxing in an attempt at disrobing Draupadi, the Pandava princess. The Rajasuya, involving the killing of Jarasandha and Sishupala, foreshadows the future alignment of the rulers of Bharat in the battle of Kurukshetra. The game of dice, played deceitfully by Shakuni, divides the Kauravas and the Pandavas into two opposite camps of permanent hostility each intent on the destruction of the other. In handling these two episodes, the producer of the popular T.V. serial 'Mahabharat' has cut out some sequences, added some and taken liberties with the original in the matter of the dialogue.

The impression that is likely to be left in the mind is that whatever takes place does take place, as in all fiction, as a matter of course. The fact that the Mahabharata is

not mere fiction but fiction with a purpose, to wit, to emphasize Dharma in the scheme of life, is apt to be lost sight of.

To illustrate this with reference to the interesting but puzzling game of dice. Vidura, the wiseman of the realm, is persuaded by King Dhritarashtra to go to Indraprasta and invite the Pandavas to a game of dice. Vidura is received with customary honours by Yudhishtira and the following dialogue ensues in the T.V. serial:

Yudhishtira (Y): Uncle, why do you describe yourself as another country's envoy?

Vidura (V): Hastinapura and Indraprasta are independent countries, O King. Besides, I am the Prime Minister of Hastinapura....

Draupadi (D): All are well over there?



V:All are well generally, though not everyone individually.

Y: Don't my brothers listen to you?

V: No king asks of an envoy such a question.

Now that you have put the question, it is my duty to answer you. Healthwise all are well. I have the blessing of the king's affection. None of the king's sons is hostile to me. I carry out the king's orders. He

has asked me to enquire about your welfare and invite you all to Hastinapura. I am to take you there for a game of dice with Prince Duryodhana.

D: Uncle, (who else other than) a wise one like you knows that gambling is the sure way to ruin (there is no other way).

V: Gambling is the (tap-) root cause of ruin, O Queen.

D: Didn't you tell this to our great uncle?

V: Your uncle does know this.

Y: Panchali, gambling is indeed the (tap-) root cause of ruin. Yet can playing with friends be considered gambling? Besides, should I not demonstrate to Uncle Shakuni that I defeated him here not by sheer fluke?

V: The gambler is not important in a game of dice. The dice are important. Rember this, King.

D: What uncle says is right.

Y: Uncle will always say the right thing, Panchali. But I am a Kshatriya. No Kshatriya worth the name would reject an invitation to war or a challenge to play at dice. Uncle, inform our great uncle that we agree to abide by his command and we will certainly go over there. Moreover, Panchali can visit Hastinapura once again. (would then have visited Hastinapura once

again).

V: But, King.....

Y: Besides, I do not wish to wound the feelings of my brother Duryodhana. If he wants me to take part in a game of dice, I shall certainly go to Hastinapura to do so.*

Draupadi is a central figure at the meeting between Vidura and Yudhishtira. The eldest of the Pandavas almost casually accepts the invitation to the game of dice. He makes a touching reference to the 'feelings' of brother Duryodhana. He also tells Draupadi that he has to 'demonstrate' his skill in the game—all these are innovations of the producer. The script-writer, too, has not stuck to the original. The following is the original text:

Y: O Khatwa, you seem to be cheerless. Are you at peace with yourself? Do the sons of Dhritarashtra obey their father? Do the people obey their ruler? (Your mind seems to be cheerless. Do you come in peace? Are the sons (of Dhritarashtra) obedient to their old father? Are the people obe-

* Translated into English from the Tamil version of the dialogue published in the Tamil journal 'Tughlaq' (Madras). Words within brackets are a literal translation from the Tamil.



dient to his (Dhritarashtra's) rule?).

V: The illustrious King with his sons is well. Surrounded by his relatives, he reigns like Indra. O King, the illustrious monarch is happy with his sons who are all obedient to him. But he is bent on his own aggrandisement.

The Kuru King has commanded me to enquire about your well-being (after your peace and prosperity) and then tell you, on his behalf, the following:

"The Assembly Hall of your cousin (built by me) is equal to your Sabha (built by Maya). Therefore (come) and see it."

O Son of Pritha, coming there, see (enjoy) the palace and play a

friendly match at dice with your cousins. We shall be very happy to have all there (at your arrival), so will be all the Kurus assembled there.

O King, you will see there all those gamblers—those cheats who have been brought there by the illustrious King Dhritarashtra. I have come here to invite you (for this). Let the King's command be obeyed by you (be approved by you).

Y: O Khattwa, gambling may lead to quarrel (may produce a quarrel). Knowing this, who will agree to gamble? (who is there who will consent to gamble?) What should we do? (What do you think (is) proper for us to do?) We shall abide by your advice? (We are all obedient to your advice.).

V: I know gambling is the root of all misery. I tried to persuade the King against this (away from it). The King, however, has sent me to you. O learned man, knowing all this, do what is good.

Y: Besides the sons of King Dhritarashtra, who are all the dishonest gamblers that will play? (are the other dishonest gamblers that are present at the play?) O Vidura, (I ask you) tell us who are the men with whom we shall have to play (staking hundreds upon hundreds).

V: O King, expert in dice, with great skill of hand (ever desperate at stakes) the Gandhara King Shakuni, Vivingsati, Chitrasena. King Satyavrata, Puramitra and Jaya—these will be (are) present there.

Y: It appears that some of the most desperate (?) and terrible gamblers who always depend on deceit (in their play) are present there. The whole universe, however, moves at the will of its Creator and is under the control of Fate. It is not free*

O learned man, I do not desire to engage (myself) in gambling at the command of Dhritarashtra, for a father always wishes to benefit his son. You are our master, O Vidura, tell me what is proper (for us to do).

I am unwilling to gamble. I will not do it (gamble) unless the wicked Shakuni challenges me in the Sabha. If he challenges me, I will never refuse. This is my settled

* Here Yudhishtira almost repeats the words of Dhritarashtra while sending Vidura to Indra-prasta on his mission. "The whole universe moves at the will of the Creator, but (it moves) under the influence of Fate (Dista). It is not free."

and eternal view.**

It may be noted that Vidura plays to perfection his role as an ambassador or messenger. For all his sense of righteousness, he is

** English translation of the original Sanskrit text by Manmatha Nath Dutt Calcutta 1895. Literal translation is given within brackets. Dutt's translation closely corresponds to the Bhandarkar Oriental Research Institute's critical edition, by Franklin Edgerton of the Yale University (1943-44).

J.A.B. van Buitenen (1928-1979)

J.A.B. van Buitenen was born in The Hague. Even at school he showed interest in Oriental studies, particularly Indian. As a student he translated into Dutch the 'Vetala Panchavimsatika'. He was drawn to the works of Sri Ramanuja and for his doctoral thesis (1953) he chose the Acharya's 'Gitabhashya'. He worked at the Deccan College Research Institute, Pune, from 1953 to 1956 and contributed to the Encyclopaedic Dictionary of Sanskrit. He also brought out an annotated translation of Sri Ramanuja's 'Vedarthasamgraha'. Working in the US and in Denmark, he published a translation of the commentary on Brahmasutras of

totally non-committal. The only harsh words he uses are 'those cheats'. He leaves the final decision to Yudhishtira himself.

Yudhishtira leaves us in no doubt that he is against gambling. But he avers that he would play if challenged to do so, as became a true king (a Kshatriya). He repeats the fatalistic view of Dhritarashtra that what was destined to happen would happen. He is far from being sentimental ('I do not wish to wound the feelings of brother Duryodhana'—T.V. version).

Bhaskara and a 'Source Book of Advaita Vedanta'. He also wrote 'Tales of Ancient India' (Chicago, 1956) and 'Two Plays of Ancient India' (Chicago, 1964). At the time of his untimely death in 1979, he was engaged in the translation of 'Mahabharata'; he had published three of the 18 parvans.

Motilal Banarasidas, in collaboration with the American Institute of Indian Studies, has brought out a collection of 27 of van Buitenen's research papers, under the title 'Studies in Indian Literature and Philosophy'. Among these is the one on 'On the Structure of Sabha Parvan of Mahabharata' to which reference has been made in the article. This book of penetrating scholarship is priced at Rs. 150/-.

Nowhere in the *Adi Parva* is there any reference to Yudhishtira's 'fondness' for gambling. It is Shakuni who says for the first time in *Sabha Parva* that 'Yudhishtira is fond of gambling but he does not know how to play.' In keeping with his character he could be uttering a lie. The context in which he makes this statement is significant. When Duryodhana boasts of 'conquering' the Pandavas in battle, Shakuni puts him wise by saying that he has 'other means' of vanquishing Yudhishtira. "That King of Kings (Yudhishtira) if asked to play, will not be able to refuse".*

The Dutch Indologist J.A.B. Van Buitenen (see box) throws fresh light on the 'morality' of playing the game of dice. Was Yudhishtira, in particular, morally justified in participating in the game? Buitenen holds that the composer or composers of *Mahabharata* drew their inspiration from the Vedic (*Shukla Yajurveda*) rite of *Rajasuya* which decrees that 'The King must engage in a dicing game' after performing the *Rajasuya*. "In this

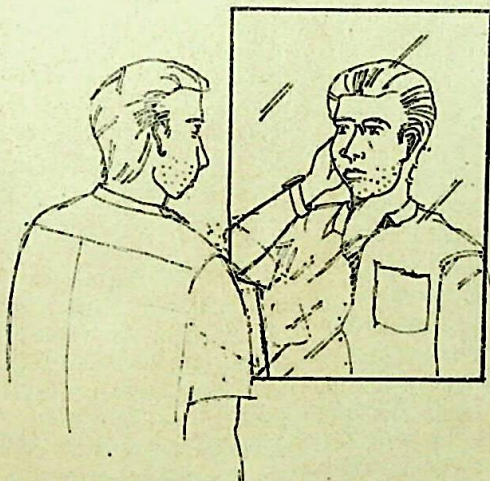
instance," he says, "I think the composers have seized upon the dicing rite in the Vedic ceremony as a ritually legitimate, even prescribed, way of swinging the doubt from Yudhishtira's apparently unassailable position to the Kaurava's claims. The dead letter of the Vedic game is dramatically revived; and while there is running protest that this is not fair, that the rite should have remained as dead and buried as the *Sutras* have it, once challenged Yudhishtira can hardly refuse to complete the perilous course of *Rajasuya*, about which he earlier had voiced doubts."

In participating in the game of dice, Yudhishtira, who was neither fond of it (he never confesses to his fondness) nor skilled in it (which is stated by both Shakuni and Draupadi) was only fulfilling a Vedic rite, the Veda being root of Dharma—*Vedokhilo Dharmamulam*. If it is remembered that the game of dice is not a game of chance but of skill, it ceases to be a gamble—it becomes one when deceit is introduced—and the participants are not really gamblers. Vidura only hints at the possibility of deceit being practised. If at all Yudhishtira is to be blamed, it is for getting 'intoxicated with dice' as Praatikami tells Draupadi in her chamber. ●●●

* Surprisingly, Rajaji in his '*Mahabharata*' does not follow the text. He gives his own reasons and attaches importance to Yudhishtira's 'natural inclination' to play the game.

PIMPLES

Dr. K. Narayanan



The most important and striking part of human anatomy is the face. Civilised man (more so woman) spends not a small amount of his life-time in front of the mirror to make sure that one is quite handsome or beautiful or at least "acceptable!" The multi-million-

dollar cosmetic industry is meant to cater to this need.

Man's passionate association with the mirror begins very early in life and ends only with death.

And there is a stage when the mirror becomes almost an insepar-

able part of one.

This stage when boys and girls almost equally spend hours in front of the mirror is, of course, the *adolescence*—the period when tremendous changes occur in their physical and mental make-up.

The desire to admire oneself in the mirror is not wholly artificial. Rather it is a call of the instinct, induced by sex hormones. The entire physical system is overhauled at this stage, a stage of transition from childhood to adulthood. This transition is like a physiological earthquake.

The facial eruption of mole-hills, known as *acne vulgaris* is insignificant as a disease but their untimely appearance—even a single one—can create, in a sensitive adolescent, adverse psychological effects because of the unsightly blemish over the most cherishable part of the body. It is true they can be unsightly but often their presence can appear more obvious to the individual who takes more care of his face from too close a range of the mirror, than to others who may not take even a passing interest in the eruptions.

What then is acne? How and why does it occur? Strictly speaking, acne is not a skin disease.

It is only a skin manifestation of

revolutionary changes that take place in the interior of the body, especially during adolescence, though it can occur off and on at other times on a mild scale.

Throughout the skin surface are distributed millions of "vents" which, like hollow shafts driven through the face of the earth, penetrate the skin layers (the epidermis and dermis) and end up in the hair-follicle. The hair grows through this vent or shaft. However just below the epidermis—the top layer of skin—the vent is connected with the sebaceous glands. These glands secrete an oily secretion called *sebum* which, under normal circumstances, escapes from the skin pores to lubricate the surrounding areas. Mixing with sweat the sebum keeps the skin moist and pliable. Over-production of *sebum* causes excessively oily skin while its under-production leads to dry skin. In cold weather the sebum congeals, like a glacier, on its way to the surface and the skin becomes dry and chapped.

At puberty, the proportion of sex hormones (though they are there in the body, in insignificant quantities, circulating in the blood, all the time) in the male (*androgen*) and in the female (*oestrogen*) are altered significantly. This sets in motion what can be termed as a biological "earthquake" in the body. One of

the organs that is affected by this internal tremor is the sebaceous gland, whose secretion (sebum) that is normally of fluid consistency, now becomes like a paste (like the *magma* of volcanic eruption). This naturally plugs the vents (or ducts) through which it usually flows out to the surface. Unlike in a volcanic eruption, the "magma" (sebum) does not spew out in a fierce force to become the lava. Here the "magma" simply comes and stays at the mouth of the "crater" (the skin pores). The tip of this plug of pasty sebum is what usually recognised as "white-head". When soot and filth discolours the tip, one refers it as "blackhead" (*comedones*).

Some of the countless species of bacteria living on the skin surface soon discover the delightful "menu" materialising for them. Without delay they converge on the "dish" and begin to eat up the sebaceous diet. Their greed now increased, they make their way down to reach at the source—the "kitchen" (the sebaceous gland) deep down the skin from where the delicious diet comes from.

But now it is not a walk over. For the first time they confront adversaries. Their entry into the body alert the defence system of the host. Contingents of armed force (white blood cells) are despatched

to the border areas where the enemy has landed, obviously to throw him out.

As the fighting takes place, it is symbolised, just above the armageddon, in the form of reddening and soreness of the skin. This is the beginning of the pimple. A few days later, if the fighting is severe, the aftermath of the battle, the ruined materials of the despoilation, are accumulated under the skin surface which now appear like a volcano. Then one day the magma (pus) is ejected out. (Often this is done by the host himself by squeezing the volcano by finger tips). This "megma" or pus is composed of millions of invaders (bacteria), hundreds of thousands of defenders (white blood cells) and a good amount of debris from the battle ground (Sebaceous gland and duct) resulting from the fierce battle between the opposing forces.

If the attack is mild, after the destruction of the enemy, reconstruction of the damaged part is taken up by appropriate builders in the body and they do the job so neatly that—as the mechanics do with the damaged car—every trace of a war having taken place is wiped out. However, they are helpless if the damage is too extensive. The battle scar is left in the form of a cyst (sac containing fluid, etc.)

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which now becomes something like a dormant volcano, or pit that looks like a miniature crater. Thus the deformed face may appear full of "bumps" or "craters" or both, giving naturally a lot of mental anguish to the individual. Social embarrassment, self-consciousness that can erode ambition, timidity mingled with a painful lack of self-confidence in the search for a mate and so on are a few of the cruel aftermath of a scarred face. It can affect the entire personality and behaviour pattern of the individual, especially the sensitive who may feel as if unwanted and alone.

What causes this stubborn trouble? The chief culprit, especially during puberty, is *androgen*, the male sex hormone. Its presence in high concentration during puberty in boys is understandable enough. But how in girls? The fact is *androgen* (normally a male sex hormone) is present in females too. It is secreted by the adrenal glands.

Its manly action is offset by the female hormone, *oestrogen*. When the latter goes down a wee bit, the male counterpart rears his pompous head, manifesting his presence in the form of acne. (If 'he' is too powerful, other male characteristics may as well be manifested. E.g. sprouting of hair on the face, male voice, flat chest, etc.).

This is the reason why girls experience temporary acne or its exacerbation at the time of their periods. At this time oestrogen level in the blood is dropped, leaving an edge over to the androgen that make way for the mushrooming of pimples. After menstruation, the hormone level returns to normalcy and the pimples vanish of their own. The same thing occurs when the adolescents reach maturity. The tempest of imbalance of hormones during puberty becomes stabilised when the boy reaches manhood and the girl womanhood and the vicious acnes simply vanish without a trace.

It has been experimentally proven that acne can be produced artificially at almost any period of life by administering large and sustained doses of *androgen* or glandular extracts like *corticosteroids* that are so commonly used to treat a variety of diseases.

Still, the trouble may come from other sources, especially the sudden and temporary flare-ups. (Relapses are not uncommon). Iodine (iodised salt), shellfish and sea food (rich in iodine), bromides (commonly used in cough syrups and as sedatives), excessive intake of sweets, chocolates and fats too can cause eruptions. Sometimes, it can be caused by infections

elsewhere (sinusitis, tonsils, bad teeth, etc.). Poor skin hygiene, lack of sleep, unbalanced diet, lack of outdoor exercise and so on that upset the chemistry of the body are other factors that can cause facial eruption. (Though face is the main target, acne can also occur over shoulders; chest and back).

Here are the main points:

★ Though sex hormones are the main causative agents for acne, other factors like heredity, cleanliness, diet, infection and so on can also play their part in bringing up the "volcanoes".

★ Acne is the result of excessive production of sebum which plugs the skin pores as a result of their changed consistency (from oily to pasty)

★ Though acne is caused by sex hormones, it has no link with sexuality or sexual aberration.

★ Acne cannot be cured by release of sexual tension.

★ Acne appearing during adolescence can most often be traced to hormonal reasons, while its appearance later in life can be the result of faulty living (diet, lack of exercise, poor skin care, etc.) or general constitutional problems involving hormones and oily skin.

★ Women can often experience a mild eruption (just a few here and there sometimes) during their

period which tend to disappear after the bleeding phase.

★ Drugs like corticosteroids can sometimes cause facial eruption in susceptible individuals.

★ The purulent (pus) type of acne is the result of the presence of microbes (bacteria) like *staphylococcus* in the plugged skin pores. (Normally they live on the skin surface quite harmlessly).

Treatment

Acne can be quite a problem when it comes to treatment. Though acne is only skin-deep, the root of the problem can go deeper into untraceable source. It should be borne in mind that in *any disease* the therapeutic measures provided are founded on general principles based on experiments conducted, primarily under laboratory conditions, on selected groups of people. No remedy can be 100 per cent effective in all the cases. And where one remedy is found effective, it can lead, in due course, to some side-effects. Where one patient finds curative value in one drug or method of treatment, another may find it worsening the condition. Or one patient may find it to be a very effective a remedy that had failed in 99 others. This principle applies to different systems of medicines,

as well. Where one system fails in one case, another system can succeed.

In order to prescribe treatment for any disease, the first requisite should be to appraise, as far as possible, the basic causes of the disease, especially in the case of diseases that are chronic.

It is true most doctors cannot be co-operative in discussing in detail about the basic causes of diseases, for various reasons. It is equally true a great many people approach doctors not to listen to lectures on their diseases. Rather they expect colourful pills that can work miracles on the spot! This can be often very unfortunate, both for the patient and the doctor who may be very sincere in his profession and may be willing to help the patient in a true healing spirit.

I have already referred to the multi-million-dollar cosmetic industry, which thrives on the fact that face is regarded by many as one's fortune. Acne comes as a direct assault on this "fortune". Unlike other diseases, acne affects one's pride and aesthetic sensibility. It renders the patient, especially the young, helpless with anxiety and unnecessary fear. In order to get the volcanoes erased from the precious landscape of the body, they may rush here and there

and try any remedy that is suggested by friends or sympathetic acquaintances. Sometimes such remedial suggestions can provoke the skin to rush forth with more eruption than level off those already there.

Before beginning the treatment for acne, it should be understood that the treatment may have to be continued for a *long time*. It may take months. Again, note that acne will *disappear by itself* even without any treatment, provided it is ignored completely, along with taking the bare minimum remedial measures like washing the face frequently with good soap and water. In this instance it can be equated with chicken pox. In this case (as also many other infectious diseases) the disease passes, medicine or no medicine, through various phases and then disappears, often giving permanent immunity.

Acne should be approached in the same fashion—except that the phase of acne is stretched a bit too long. As in the case of chicken-pox, complications can arise for various reasons but, then, such complications are easily detected (severe pain, gross eruption with pus formation, secondary infection, etc.)

In the normal course of the disease, simply adopt the follow-



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ing home remedies.

★ Wash *frequently* with a good detergent lotion or medicated soap and copious water. The face should be lathered heavily so that the skin pores are opened up to release the dirt embedded there. Steaming the face over a bowl of hot water (or facial sauna, if it is available) can aid in opening up the pores. Give special attention to skin folds and creases. After washing the face, wipe it with a rough towel. Repeat this process several times a day. The aim is to remove the excessive oil from the face that may clog the skin pores, leading to blackheads.

★ Avoid indigestion and constipation. They can either provoke or encourage pimples in susceptible individuals. No specific food is known to cause or increase acnes, unless the individual is sensitive to particular items. Avoidance of fats and sweets is recommended, though, patients are encouraged to take a lot of fruits and vegetables. As for specific foods, patients may try to experiment by taking the suspected food item watching for aggravation of the acnes and then avoid those which are found to be the villains.

★ Get as much sunlight as possible, including sunbathing. If this is not possible expose the affected areas to ultraviolet lamp,

though it can be less effective than the natural rays of the sun. This can be done once a day in the evening. If you are using ultraviolet lamp, regulate the distance from the source and the time of exposure so that the skin does not get burnt.

★ Do not squeeze or pick at the acne spots. It may lead to inflammation and scars. If pus is formed, *gently* press out the secretion with clean fingers and apply a thin film of medicated cream.

★ Medicated or cosmetic ointments and creams may plug the pores that you are trying to keep open. They are best avoided in mild cases. Their use, however, is subject to discretion in chronic cases. In fact medical treatment may be essential to prevent scarring in severe cases.

★ The sebaceous glands tend to be in greater concentration over the nostrils. Special care should be taken to keep the area clean.

★ Application of medicated creams seldom brings good results but here and there, a lotion or cream may help if used along with other remedial measures. Most of the preparations usually contain one or more of the chemicals, benzoyl peroxide, sulphur, resorcinol or zinc oxide. Follow the instructions accompanying the

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preparations. Before using them hyper-sensitivity (allergy) should be borne in mind. It can be tested by rubbing the preparation over the forearm or thigh to see whether it causes any itchiness or redness over the area. Stop using the cream if it aggravates the condition.

★ If you are using cosmetics, use non-greasy preparations. And wash the face thoroughly after returning home.

★ Antibiotics (tetracycline, etc.) are generally used as internal medicine, by mouth, to treat acne. The treatment may have to be continued for 2-3 months. (But pregnant women should avoid using tetracyclines, as they can cause mottled teeth in the infant).

★ Emotional upsets like anxiety and tension can be often an incentive to acne eruption. Patience, adequate sleep, and relaxation can be a long shot in controlling hay-wire eruptions.

★ Do not allow the hair to fall on the forehead (fringe) or face as it can increase the chances of eruption in the area.

★ X-ray treatment can be often useful but it can sometimes leave unsightly blemishes like depigmentation, and pitting. Skin cancers, according to some critics, are another possibility.

At the outset, acne, unless it becomes extremely severe, is unlikely to go on getting worse indefinitely. Sooner or later it will go off. Impatience can be a bane of the disease quite needlessly introduced to worsen the condition. If you undertake any treatment, do not expect cure immediately. It can be a long, tedious chore, and discouragement can result in emotional outbursts which, in fact, can further aggravate the condition. When the going is tough, just remember that sooner or later the commander-in-chief (pituitary) will set the things in order.

Moreover, as noted earlier, acnes can appear more obvious to the sufferer than to others. In fact it is always a possibility that there may be heroes and heroines who "phantasize" about a pimpled face! You have only to look around to vindicate the above statement: the pimpled and heavily pock-marked parents of both sexes, with a brood of children! Just take it easy and forget about them.

TAIL PIECE: *If foreign body is lodged in the ear or nose, and it cannot be very easily removed leave it alone and get medical aid. In the case of nasal obstruction, trying to remove the object may make it go backwards down the windpipe, causing more trouble. Tell the victim to breath through the mouth while waiting for medical aid.*

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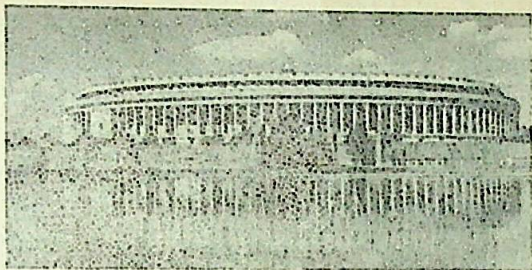
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Public Opinion On The Constitution of India at Work

The Rajaji International Institute of Public Affairs and Administration undertook a survey during February — March, 1989, to elicit opinions on issues such as (1) our Constitutional performance as a Nation; (2) areas/aspects where we could have done better in translating the ideals and goals set out in our Constitution; (3) factors responsible for short-fall in our performance; (4) distortions in the working of the Constitution and suggested remedial measures; (5) suggested changes in the Constitution; and (6) general comments on the Constitution. The questionnaire drawn up for the purpose was sent to 150 citizens all over India. They represented university students, public and private services, industry managers, various professional groups, politicians (including MPs & MLAs), and members of judiciary. The respondents represented both the sexes, and different age groups. The response rate was 40.0 per cent, significant by Indian standards.

An analysis of the response in percentage terms is presented here without attempting any correlations.

The survey was conducted by Dr. G.R.S. Rao, Director of the Institute, and Shri M.R. Sastri.

Pattern of public opinion regarding the achievement of values and ideals enshrined in the Constitution (of 1950) during the period 1950-1989.

Sl. Level of achievement	Pattern of Response (%)
1. Significant	10.0
2. Substantial	10.0
3. Moderate	36.7
4. Satisfactory	10.0
5. Not at all	6.6
6. Drifting away	26.7
	100.0

2. Our Constitutional Performance:

There is near unanimous opinion that we could have done better, in translating the ideals and goals set out in our Constitution, in the following manner/areas.

Sl.No Ideals/goals	Frequency (%)
1.A Universal education	33.3
B Welfare of SC/ST	10.0
C Welfare of Women & Children	5.0
D Translating 'Welfare State'	5.0
E Eradication of Poverty	5.0
F Fuller employment	10.0
G Family Planning	5.0

2.A Rural Development	5.0
B Drinking water	5.0
C Health	5.0
D Land reforms	6.3
E Workers' participation in Management of industries.	5.0
3.A National Integration	5.0
B Solving language problem	5.0
C Promoting Secularism	5.0
D Equality of status & Opportunity.	8.3
4.A Commitment to constitution	8.3
B Commitment to Directive Principles.	13.3
C Strengthening Panchayat Raj	10.0
D Harmonious federal relations	6.3
E Reforming bureaucracy	6.3

3. A wide range of factors have been identified as responsible for shortfall in our performance as a Republic.

Sl.No	Factors	Frequency (%)
1.A	Illiteracy	5.0
B	Religion	—
C	Language	5.0
2.A	Lack of commitment on the part of political parties.	66.6
B	Absence of national outlook/Inefficient leadership	10.0
C	Erosion of ethical values/corruption	73.3
D	Non-accountability of judiciary/Judicial subservience of Executive.	16.6
E	Collusion between politicians & bureaucracy	16.6
F	Lack of commitment on the part of administrators.	16.6

3.A Concentration of power in State	5.0
B Lack of access to justice	5.0
C Total lack of public accountability	18.8
D Public extravagance	18.8
E Single dominant party at centre	9.4
F Party control over elected representatives.	5.0
4.A Wrong priorities	10.0
B Excessive emphasis on licences/controls.	5.0
5.A High growth rate of population	9.4
6.A Inert attitude of intelligentsia	5.0

4. There is near unanimity of opinion that there were several distortions in the working of the Constitution; they are identified as follows:

Sl.No	Distortions	Frequency
1.A	For a majority of People Constitution still doesn't mean anything.	5.0
B	Distortions are many — sticking to the word and abandoning the spirit.	5.0
C	Interference with the freedom of Citizens.	5.0
D	Secularism not given a fair trial. Religion mixed with politics.	13.4
2.A	President does not command a role commensurate with his Constitutional status.	18.8
3.A	Overcentralization of financial powers	26.6
B	Federalism mixed with politics	18.8
C	Encroachment by Union Government into State List.	18.8
D	Misuse of Article 356 for toppling democratically elected State Governments.	9.4

4.A Distortions in the appointment to high offices like Governors/Judges etc.	5.0
B Frequent amendments.	10.0
C Elected representatives' excessive concern for their privileges.	5.0
D Dilution of Judicial independence	5.0
E Bureaucracy is strangulating the nation	5.0
F Declaration of emergency	9.4
5.A Social legislation not implemented properly	5.0

5. A wide range of remedial measure have been suggested, in order to set right the distortions in the working of the Constitution:

Sl.No	Remedial measures	Frequency
1.A	Presidential Prerogative in the appointment of Governors.	10.0
B	Mandatory character of cabinet decisions on President to be reviewed.	10.0
C	Separation of political power from executive power.	10.0
D	Separation of religion from politics.	9.4
2.A	Increased citizen participation in units of local self-government.	10.0
B	Greater decentralization	28.8
3.A	Healthy two party system	5.0
B	Code of conduct for politicians	5.0
C	MPs & MLAs should perform their duties before they preach	5.0
D	Sarkaria Commission Report to be implemented in toto	5.0

E Healthy conventions between Centre and States with different political parties in power.	5.0
4.A Tenure of Prime Minister be restricted to two terms.	5.0
B Appointments to higher judiciary, UPSC, CAG, etc. should be outside the purview of PM & CMs.	5.0
C Chief Justice to be ex-officio Governor/ Abolish post of Governors.	9.4
5.A Pragmatic economic policies	9.4
B Capital punishment for black money holders	5.0
C Ruthless rooting-out of corruption	10.0
6.A Make some provisions of Directive Principles enforceable.	5.0
B Employment guarantee	5.0
C Fair distribution of means of production	5.0
7.A Serious national debate on the Constitution	5.0

6. A wide range of specific amendments to the Constitution have been suggested:

Sl.No	Suggested Amendments	Frequency
1.A	Specialised commissions have to go into this complicated issue.	5.0
B	Constitution to be restored as obtaining at the end of Nehru Era.	5.0
C	Amending procedure to be more rigid	5.0
D	Referendum for Constitutional amendment	5.0
E	Emergency only in the case of a grave national crisis.	5.0

2.A	Presidential form	5.0
B	Party-based proportional representation	5.0
C	Electoral reforms/ceiling on electoral expenses	9.4
D	Decentralization of fiscal powers/-administration.	16.6
E	Citizen's right to recall representatives	10.0
3.A	Severe penalties for corruption in high/public places.	5.0
B	Setting up of a powerful ombudsman	10.0
C	Judiciary be made accountable/-independent	10.0
4.A	Effective implementation of Directive Principles	5.0
B	Secularism to be clearly defined	5.0
C	Reservation policy drastically altered	5.0
D	Social Security measures for unemployed/aged citizens.	5.0
5.A	River water be made Central subject	5.0
B	Education be made Central Subject/free and Compulsory.	5.0
C	Liberalization of controlled economy	5.0
6.A	Death penalty for rape/adulteration	5.0
B	Confiscation of properties in adulteration of life saving drugs.	5.0

7. Several general comments were offered on the Constitution of India:

Sl.No	General Comments	Frequency
1.A	Fault lies not with Constitution, but with ourselves.	5.0
B	Uphold the spirit of the Constitution	10.0
C	Promote national outlook	20.0

D Translate Constitution into various Indian languages/educate people	14.4
E Make politics respectable again	5.0
2.A Constitutionalism of political parties and inner party democracy	5.0
B Minimum education qualifications for Ministers	5.0
C Executive accountability/summary dismissal for corruption/non-performance	10.0
D We have to arrest present status of "non-functional anarchy".	5.0
3.A Productivity of the economy to be boosted.	5.0
B Autonomy and accountability of Public Sector.	5.0
C Depoliticization of IAS/IPS cadres	5.0
4.A Those who derived the benefits of 'Reservation' should be debarred from cornering the benefits.	5.0
B People's participation in planning & development	5.0
5.A People's courts to make justice accessible	5.0
B Provide for and enforce Fundamental Duties	5.0





The World of Books

I AM ALL—A Cosmic Vision of Man: by Sudhakar S. Dikshit. Chetana Pvt. Ltd., 34, Rampart Tow, Bombay-400 023, Price Rs.100/- p.p. 157.

Rational man at some stage or the other in his life will be assailed by nagging questions such as "Who am I?" And the questions tend to become all the more persistent when personal tragedies make one more and more introspective.

Obviously the author, who has a well-stocked mind, has produced this book after remaining in a meditative frame of mind for long in the wake of the rude shock of losing his wife after 50 years of happy married life followed by the even ruder shock of losing his son

who was in his prime. Pain and sorrow precede creation.

The book is systematically divided into 15 chapters, each one complete in itself and properly linked with the succeeding ones. Ultimately the author takes us to the crowning Chapter, "I am All." Much of the wisdom contained in the book, the author attributes to the "supramental power acting through my mind."

Because of our educational system, we tend to think in terms of Western principles and are apt to be receptive to any idea only if it is supported by Western thinkers and writings. The author has quoted extensively and appropriately from the writings of both Western and Eastern philosophers.

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No doubt, the finite mind cannot comprehend the Infinite. But the book should put any questing soul on the right path to the Infinite.

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4. Low back pain Syndrome. (Rs.20/-).

Author: Dr. R.P. Shastri. Published by the author at: Chiropractic Clinic, author at: Chiropractic Clinic, Dreamland, 3rd Floor, Near Roxy cinema, 25, Mama Parmanand Marg, Bombay. 400 004.

There are over 206 major bones in the human body and they form the skeletal system. They change dramatically in shape and size with age and it is the growth of bones that determines a person's adult height. They are tough yet pliable structures, made of proteins, impregnated with mineral substances. They are interconnected by means of joints and, as we know, there is great variation in the shape and mobility of joints to suit particular functions.

Like other parts of the body, however, the bones, though padded with thick layers of fat and flesh, are subject to wear and tear and prone to injury and accidents. It can be safely said that treatment by bone manipulation is as old as civilisation itself. Almost every community, past and present, has had people who possessed a knack for

pressing a dislocated bone back into place, as chiropractors and osteopaths do. Gifted with exceptionally sensitive fingers, their skill at bone-setting was often a part-time occupation, separate from their day-to-day work.

Perhaps, as they failed to go through the formal procedure of acquiring medical education,—despite highly successful treatments—were forced to endure long years of struggle to establish themselves as honourable professionals. In the United States, chiropractors were imprisoned on a charge of practicing medicine without a licence, while in Britain any doctor who worked in association with an osteopath ran the risk of being struck off the medical register. Even today good relations between doctors on the one hand and chiropractors and osteopaths on the other, most often have to be maintained on an unofficial basis. Nevertheless, the suffering mass, desperate to find a redemption from their affliction, often take the first, if not the last, route to bone manipulators.

Science and anatomical knowledge are insufficient to describe precisely how bone-setting and its various allied skills actually work. There definitely is an intuition at work.

The four books by Dr. Shastri, however, do not purport to reveal the key to this occult healing. They are down to earth conventional treatises, trying to describe modern osteopathy using various conventional methods—for

diagnosis as well as treatment. The author claims to be the first qualified Chiropractor in India, and has nearly fifty years' experience in the subject that he has now tried to put down on paper.

Almost everyone is tortured by low back pain at one time or another while arthritis and other spinal disorders become more common as age creeps in on the individual. Dr. Shastri has tried to give a comprehensive study of each of the disorder he has handled.

The general reader may find the presentation quite confusing due to

the intricate details of the diseases being discussed. This is done, perhaps, not to sacrifice the clinical facts.

In the case of arthritis, he has touched, among others, upon Hydro- and Electro-therapy, value of Health resorts and massage. A few paragraphs are also spared for the psychological and surgical aspects of arthritis. The few case histories given in the books are to be taken as good spice for reading.

— Dr. K.R. Narayanan

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Bhavan's NEWS

BHAVAN'S GANDHI VIDYASHRAM, KODAIKANAL

Consecration of Sri Srividya Vani Sarada

*O Lord, help me to consecrate my
whole life to Thee,*

*May I find all my joy in Thy blessed
presence...*

... May I never fail to look to Thee

And seek thy holy guidance

*Fill me and surround me with Thy
Divine Peace.*

— Book of Daily Thought and Prayers.

July 20, 1989 was a historic day for Bhavan's Gandhi Vidyashram, Kodaikanal. The bright and sunny day filled everyone's heart with anticipation and delight. It was the ideal day

for the consecration of Goddess Saraswati.

The idol, a blend of exquisite craftsmanship and beauty, was donated by Prof. T.S. Sadasivan, Chairman, Bhavan's Gandhi Vidyashram, Kodaikanal. Swami Amritanandaji's presence lent solemnity to the occasion.

The function was very well attended. Smartly-dressed students and teachers, proud parents and other invitees witnessed the consecration ceremony.

The Pooja started on the dot at ten, with the recital of the Saraswati Ashtotharam containing 108 names of the divine Goddess. The short and sweet Pooja was done with utmost devotion and sincerity.



Swami Amritanandaji performing aarati

The consecration or the 'Prana Pratishtha' symbolised the breathing of life into the Vighraha.

The function had a perfect ending with the school choir singing bhajans and slokas in unison. The bhajans were so melodious that most of the others joined in, too. The 'Naivedyam' and sweets were distributed among those present.

MADRAS KENDRA

Stamp on Adi Sankara Released

A special stamp in honour of Adi Sankara was released by the Chief Postmaster General, Shri V. Balaguru, at a function held at the Bharatiya Vidya Bhavan on May 17.

Speaking on the occasion, he said

that Adi Sankara stressed that religion unified people, did not divide them. The saint-philosopher's contribution to Hinduism was unique, and he exercised a deep influence on Indian thought, intellect and spiritual life. Shri Balaguru presented the first album of stamps to Shri K.S. Kulathu Iyer, author of a book on Adi Sankara.

Shri S. Viswanathan, Chairman, Enfield India Limited, who was the chief guest, said Adi Sankara, during his short life, resurrected Hinduism and propagated a unifying spiritual outlook. But for him, India would not be what it was today.

Shri S. Narayanaswami, industrialist, presiding, said that Adi Sankara's contribution to Hinduism was unparalleled, and it was a matter of joy that the Department of Posts was honouring him.



Shri E.P.C. Nambiar, Honorary Secretary of the Bharatiya Vidya Bhavan, welcoming the gathering, said Adi Sankara propagated national integration by establishing peethas in different parts of the country.

Shir K. Ramamurthi, convener of the celebrations committee, proposing a vote of thanks, said the 60-paise stamp had the word Advaita—the non-dual philosophy of the Acharya—in Devanagari script against the background of the Himalayas.

CALCUTTA KENDRA

Bhavan's Gangabux Kanoria Vidyamandir

Bhavan's Calcutta Kendra and Bhavan's Gangabux Kanoria Vidyamandir organised a programme on August 2 in the premises of the Vidyamandir to celebrate the Tercentenary of Calcutta. The programme was largely attended.

Shri Subhash Chakraborty, Minister-in-charge for Sports and Youth Welfare, West Bengal, was the Chief Guest and the Tercentenary Programme was inaugurated by him. The Minister spoke on the importance of conservation of natural resources and protection of environment. Students must develop some sentimental attachment to the city they live in and grow, he pointed out.

There was also a seminar on "Calcutta and students' Role." Dr. Subrato Sinha, Deputy Director-General, Geological Survey of India addressed the gathering and spoke on "Towards a cleaner Calcutta."

Dr. Sinha said if the students took interest, the City of Calcutta could be changed into a paradise. Dr. Ashis Ghosh, Joint Director of Zoological Survey of India, delivered his speech on 'Environmental Condition of Calcutta'. Dr. Ghosh made a comparative study of the great cities and suggested constructive measures to improve its environmental conditions.

The programme started with hymns from the holy scriptures sung by the students of this Vidyamandir. Dr. B. Bhattacharyya, Member, School Management Committee, presided over the function. There was wide coverage of the function by the Calcutta Doordarshan.

Smt. Moitreyee Devi, well-known writer and founder-organizer of Khelaghar, an orphanage, recently



received an award from the UNO as an eminent environmentalist. The Vidyamandir organized a befitting programme to felicitate Smt. Moitreyee Devi who blessed the students.

"Independence Day" was celebrated in the Vidyamandir on August 15 in a solemn atmosphere. Dr. Rama Chaudhuri, Ex-Vice Chancellor of Viswa Bharati University and Founder Vice-Chancellor of Rabindra Bharati University, was the Guest-in Chief.

SHRI V.H. DESAI ON NLM JOINT EVALUATION TEAM FOR A.P.

Shri V.H. Desai, veteran freedom fighter and Journalist, who is the Honorary Principal of the Bharatiya

Vidya Bhavan's College of Communication & Management since 1975 and the Founder-Secretary-General of the National Forum for



BHAVAN'S NEWS

Human Resource Development, has been appointed by the Union Ministry of Human Resource Development (Department of Education) as a Consultant to the Joint Evaluation Team for Andhra Pradesh to study the working of the Voluntary Agencies engaged in the activities of the National Literacy Mission (NLM) receiving financial assistance from the Government of India.

The NLM was formulated to implement the Directives of NPE-1985, for the eradication of illiteracy in the country which also aims at making 80 million people literate by 1995.

There are as many as 53 voluntary agencies in Andhra Pradesh which have been involved during the past two years in adult education. The Government of India aims at converting the National Literacy Mission into a mass movement with the active cooperation of the State Government.

GUNTUR KENDRA

Bhavan's Guntur Kendra and Vidyashram celebrated the 43rd Independence Day with gaiety and enthusiasm.

Shri Priyadarshi Das, IAS, Collector and the new Chairman of the Kendra, hoisted the national flag and the national anthem was sung in chorus by the students, staff and invitees.

There was also a March Past by the Vidyashram students:

Sweets were distributed to the children and the invitees at the end of the function.

Diploma Courses

The Post-Graduate Diploma Courses for the academic year 1989-90 were inaugurated by Shri Priyadrashi Das, on August 4, in Bhavan's auditorium.

The Bhavan's Vidyashram children rendered the prayer. Shri P. Srinivasa Murthy, Jt. Secretary, welcomed the gathering while Shri P. Venkateswara Rao, Secretary, introduced the Chairman to the audience.

Shri Das stressed the need for job-oriented courses like Industrial Relations & Personnel Management and Marketing & Sales Management. He wished the students all the best.

Shri Ch. S. Murthy, Director of Studies, offered the vote of thanks.

INTERNATIONAL ATIRATRA YAJNAM PLANNED BY SROUTA SASTRA PARISHAD

A rare "Sagnichit Atratra" by learned Nampoothiris is to be held in March/April 1990 at Kundur, near Chalakkudy, Kerala.

The Sruta tradition of Nampoothiris is unique and exclusive. The Kaushitiki Sruta Sutra is used for Rigveda, Baudhayana for Yajurveda and Jaiminiya for Samaveda. In other parts, it is Aswalayana, Apasthamba and Kauthuma. The Prayoga texts are in Malayalam. There were Nampoothiri families performing Somayaga, generation after generation. Some of the Somayajins of this unbroken chain are still with us. But the tradition has

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suffered a setback in recent years. There are only five or six persons possessing complete know-how and expertise in Srouta and all of them are very old.

Unless urgent steps are taken, this precious heritage is likely to face extinction. The performance of the Atiratra Yajna is undertaken in this context.

The Yajamana of the Yajna will be Shri Kavapramarath Sankaranarayanan Somayajipad. The Chief Acharyas will be Shri C.M. Vallabhan Somayajipad, Thaikkad Neelakantan Nampoothiripad, Thaikkad Kesavan Nampoothiripad and Nellikkattu Mamunnu Neelakantan Akkithiripad. They are the top-ranking experts today. Shri Kalliath Swamiyar of Trichur Brahmaswom Madhom, established by Adi Sankaracharya, will give the guidance. Swamiyar is an expert on Srouta. Vaidikans from of Perumanam and Irinjalakkuda are also being associated with the Yajna.

Intensive practice which is a pre-requisite will be conducted at the Trichur Brahmaswom Madhom. This will provide an opportunity for the Vedic scholars and students of the Madhom to get exposed to Srouta.

The possibility of a scientific evaluation of the effect of the Yajna on nature and human system has been discussed with the eminent scientist Dr. R.S. Krishnan, and Dr. R.M. Varma, the reputed neuro-surgeon of Bangalore.

Dr. T.I. Radhakrishnan is the Convener for the Srouta Sastra Parishad, Prabha Sadan, Punkunnam, TRICHUR-680 002.

DIRECTORY OF TEMPLES OF SHRI HANUMAN MANDIRS

Sri Siripurapu Paradesi, devotee of Shri Hanuman, and Publisher of "Hanumalleela Tarangini"; of Rajahmundry is working on the preparation of a consolidated book, 'Sri Hanuman', in the form of a Directory. The first book "Hanumalleela Tarangini" published by him was released by H.H. Jayendra Saraswathi Swami of Kanchi Kamakoti Peetham.

It has been decided to publish the Illustrated Directory with full details of Hanuman Temples and with their history.

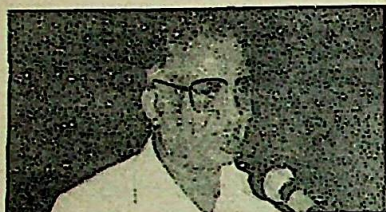
All who have been maintaining Hanuman temples and idols may send full details of the temples to Siripurapu Pradeshi, Timber Yard, Rajahmundry-4, Andhra Pradesh.

Shri Chinta Surayanarayanamurthy, Retd., Deputy Commissioner, Endowments, will be the Editor-in-Chief of the Directory.

Bhavan mourns Principal Thakar & Smt. Tulsi Jayaraman

The Bharatiya Vidya Bhavan lost in quick succession two senior functionaries—Principal B.M. Thakar of Bhavan's College of Arts, Science and Commerce in

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Andheri, Bombay, on August 13, and Smt. Tulsi Jayaraman of Bhavan's New York Centre on August 18.

Known for his pleasant manners and genial temperament, Principal Thakar was associated with the Bhavan for the last 35 years. He was a student of the Bhavan; he joined as a Lecturer in Physics at the Bhavan's Somani College at Chowpatty, became Professor in the same College and finally became Principal at the Andheri College two years ago.

He died following a heart attack at his native village of Fanasa near Daman, on Sunday, August 13. He was only 56. He is survived by his wife and two sons.

All the offices and educational institutions of the Bhavan remained closed on Monday (August 14) as a mark of respect for the departed.

Shri Dhiru Mehta, Joint Director of the Bhavan, paid a tribute to the

memory of the departed soul at a prayer meeting.

Principal Thakar was running a school and was connected with various other welfare activities in Fanasa where the cremation took place. Principal S.M. Parekh, Jt. Director (Education) of the Bhavan and a large number of friends, relatives, and students of Principal Thakar rushed to Fanasa on hearing the news.



Tulsi Jayaraman

Smt. Tulsi Jayaraman, an artist and poetess by nature, was a versatile scholar in Sanskrit, Hindi, Tamil and English. An M.A. Degree holder from Benares Hindu University, she was a teacher in Sanskrit and Hindi for a few years and served All India Radio, Madras and Bombay as a broadcaster and producer of programmes in Tamil, Hindi and Sanskrit for 20 years.

Of the several feature programmes she presented over the Radio, special mention may be made of 'Homage to Gandhi' (Gandhi Anjali) and 'Our Country, Our Music' (Apna Desh, Apna Sangeet), the latter being a projection of culture of different regions of India against the background of the regional folk songs. She has translated eight books from Hindi into Tamil for the National Book Trust and has authored a few other books in Hindi and English.

She resigned from the coveted position in All India Radio and went to the U.S.A. in 1982 with her husband Dr. P. Jayaraman, on his appointment as the Executive Director of Bharatiya Vidya Bhavan, New York.

Smt. Tulsi Jayaraman who had come to India recently was due to fly back to USA in the second week of August. But her trip was postponed as she was persuaded to participate in the inauguration of Bhavan's Tirupati Kendra on the August 16, by Shri N. Sanjiva Reddy.

She rendered the invocatory song at the function and extended the greetings of the overseas kendras. In the evening, after a darshan of Lord

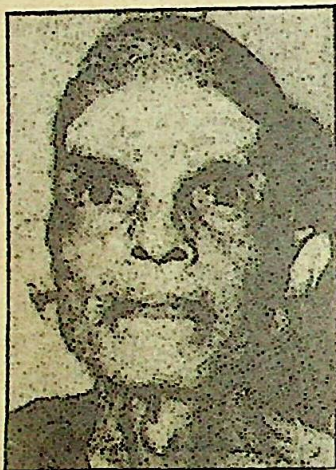
Venkateswara, she returned to Madras. On the next day she gave an account of the function over the telephone to Dr. Jayaraman in New York. While she was talking she felt a little weak and told Dr. Jayaraman that she would talk to him in greater detail later. After about an hour, around 7 p.m., she had a mild heart attack and was promptly admitted in the ICCU in a nearby Hospital by her relatives. On the 18th Dr. Jayaraman telephoned from New York and she told him that she was getting better. Unfortunately around 11 a.m. she had a massive heart attack to which she succumbed. She was 55.

Dr. Jayaraman rushed to Madras from the U.S. Shri C. Subramaniam, Bhavan's Vice-President and Shri S. Ramakrishnan, Bhavan's Executive Secretary, went to Madras from Hyderabad and called on Dr. Jayaraman.

NOTED DEVOTIONAL POET OTTUR PASSES AWAY

Brahmashri Ottur Unni Nambootirippad, famed for his devotional poems in Sanskrit and Malayalam, passed away on August 25, 1989, a day after Gokulashtami at the Mata Amritanandamayi Ashram near Karunagapally in Kerala, where he was residing since 1983.

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Born on May 9, 1904 at Mayannur in Trichur District as the son of Narayanan Nambootiri and Sridevi Antarjanam, Ottur who had a devotional bent of mind from early childhood, chose to remain a Naishtika Brahmachari.

Swami Nirmalananda, a direct disciple of Sri Ramakrishna Paramahansa who was largely instrumental in spreading the Ramakrishna movement in Kerala, gave "Deeksha" to Ottur who spent most of his life in the Ramakrishna Ashrams in Puranattukara and Trivandrum and at the Guruvayoor temple.

A profound scholar in Sanskrit and Malayalam, Ottur has authored more than 20 works in the two languages, mostly Kavyas, and also Subhashitas and short stories. His works in Sanskrit include "Sri Ramakrishna Karnamritam" and "Sri Raasakrishna Rasayanam." Innumerable are his devotional hymns in praise of Sri Krishna, the presiding deity of Guruvayoor temple, and Sri Ramakrishna Paramahansa.

He has also composed a few stotras in praise of Mata Amritanandamayi in whose Ashram premises his final rites were performed under the supervision of Mataji.

Devotion was the soul of Ottur's poems. The title "Kavya Kaustubham" was conferred on him by Sri Guruvayappan Sankirtana Trust in 1979. He was also the recipient of the Raman Nambootiri Memorial Award. In recognition of his services to Sanskrit literature the Ministry Human Resource Development honoured him with awards and financial support.

He is survived by a brother, Sankaran Nambootiri, and a sister. The brother's son, Narayanan, was attending on Ottur in his old age.

The Bharatiya Vidya Bhavan was instrumental in providing financial assistance to the bhakta for a short period.

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